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INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

WORLD SURVEY

A Statistical Mirror

PREPARED BY

THE SURVEY DEPARTMENT

THIS issue of A Statistical Mirror is a facsimile reproduction of the edition distributed at the World Survey Conference at Atlantic City, January 7-10, 1920.

It is now being revised and enlarged. The revised edition will be issued in two sizes conforming to the Library edition and Handy Volume edition of the World Survey Volume. The former, 8 x 11 inches, about 64 pages, printed in two colors, will be sold at twenty-five cents a copy. The Handy Volume edition, which will be a 5½ x 8 inches facsimile reproduction of the Library edition, will be sold for fifteen cents a copy.

NOTE: A copy of the Statistical Mirror will be included with each set of the Interchurch World Survey. Persons ordering the latter, therefore, need not order A Statistical Mirror. The prices of the Interchurch World Survey, Library edition, 8 x 11 inches, two volumes, two colors, $1.00 per volume—$2.00 per set. Handy Volume edition, 5½ x 8 inches, two volumes, two colors, fifty cents each—$1.00 per set.

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INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

WORLD SURVEY CONFERENCE

ATLANTIC CITY
JANUARY 7 to 10, 1920

A Statistical Mirror

PREPARED BY
STATISTICAL DEPARTMENT

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A STATISTICAL MIRROR

THE purpose of this book is to set forth in graphic form a few general facts concerning the work of the church in its several branches. The charts presented were selected to set forth some varied conditions of church activities and are intended for study and careful analysis.

Experience has made clear that in dealing with statistical records in chart and graph form the lessons set forth are usually a revelation to the people who look for the first time into what may be termed a statistical mirror.

A diagnosis of conditions in the church before undertaking a great forward movement is as essential as the physician's diagnosis before administering his treatment. That the church has not measured up to its world responsibility needs no argument.

In dealing with actual conditions of church life and legislation affecting our benevolent and local interests the individual member must be kept definitely in mind.

The church membership does not seem to be aware of existing conditions.

Our hope lies in relating the entire membership to the central purpose of church organization. One of the most alarming indications is the increasing number of unrelated members, a certain sign of decreasing vitality

The vitality of Christianity is diminished as its adherents fail to give of life, service and means. When the church fails in holding its own young people its decline is inevitable.

A church organization in a community center with a large percentage of its members inactive usually fails adequately to support its minister and seeks to excuse itself from missionary responsibility. If, as men prosper financially, they decline spiritually they are reversing the fundamental teachings of the word of God.

A careful study of the Scriptures will reveal that the highest service we can render is the giving of ourselves. As to offerings, if we give according to our ability the amount will usually exceed the tithe.

The greatest service the pastors of evangelical Christianity can render the Interchurch World Movement of North America and the kingdom of God is to put forth faithful and increasing efforts to secure the full cooperation of each registered member in a forward movement.

Church Membership in the United States

FOR THE YEAR 1918

THE chart on the opposite page was originally drawn to a scale of 1,000,000 members to the square inch. The 42,044,374 church members are divided according to the size of the 201 different bodies as reported by the government's Bureau of Religious Statistics.

The Roman Catholics are reported as a single body and 119 other churches are scaled according to their numerical strength, with 81 smaller bodies grouped in a single block which represents the relative size of their combined membership.

The chart was prepared to illustrate a table of statistics so that the relative numerical strength of the religious bodies of our country might be readily seen.

The methods of compiling religious statistics differ widely in the several religious bodies, especially when attempts are made to harmonize the records of Protestant and Roman Catholic. Care must be exercised that we do not over-estimate the strength of a religious body because of the number of its members.

By a more careful analysis it will be found that the development of some of the smaller bodies in local and benevolent church life will serve as an object lesson for many of the larger organizations.

One of the most vital subjects affecting church statistics is that of the children; some of the branches of the church counting them as members from infancy and others actually undertaking to conduct the work of the church without them. This is often the cause of conflicting statements as to the relation of church membership to population and nothing is more misleading than to state that the unsaved portion of a given population is the difference between the population itself and the number of people recorded as church members. It should be kept in mind that according to the last official census 26 per cent. of the entire population of the United States were children under eleven years of age.

Aside from the child life which certainly cannot be counted against us, there are literally millions of people in America who have belonged to Christian churches but who are not now recorded as actual communicants. Many of these are worshiping in churches in which they do not hold their membership. This is especially true in some western communities where by actual count it has been established that the number of church members belonging elsewhere equals the number who belong locally

Perhaps one of the first and most essential movements of the church should be in united efforts to gather in these people and to enlist their full cooperation in the work of the church. If the Interchurch World Movement of North America is to succeed with its world program we shall need the full cooperation of the last man, woman and child of the entire Christian body.

Methods of making up religious statistics differ widely. In some cases we find actual membership only, while in others the figures are made to include the church constituency in its broadest sense. Thus we encounter almost unsurmountable difficulties in compiling uniform tables of church statistics.

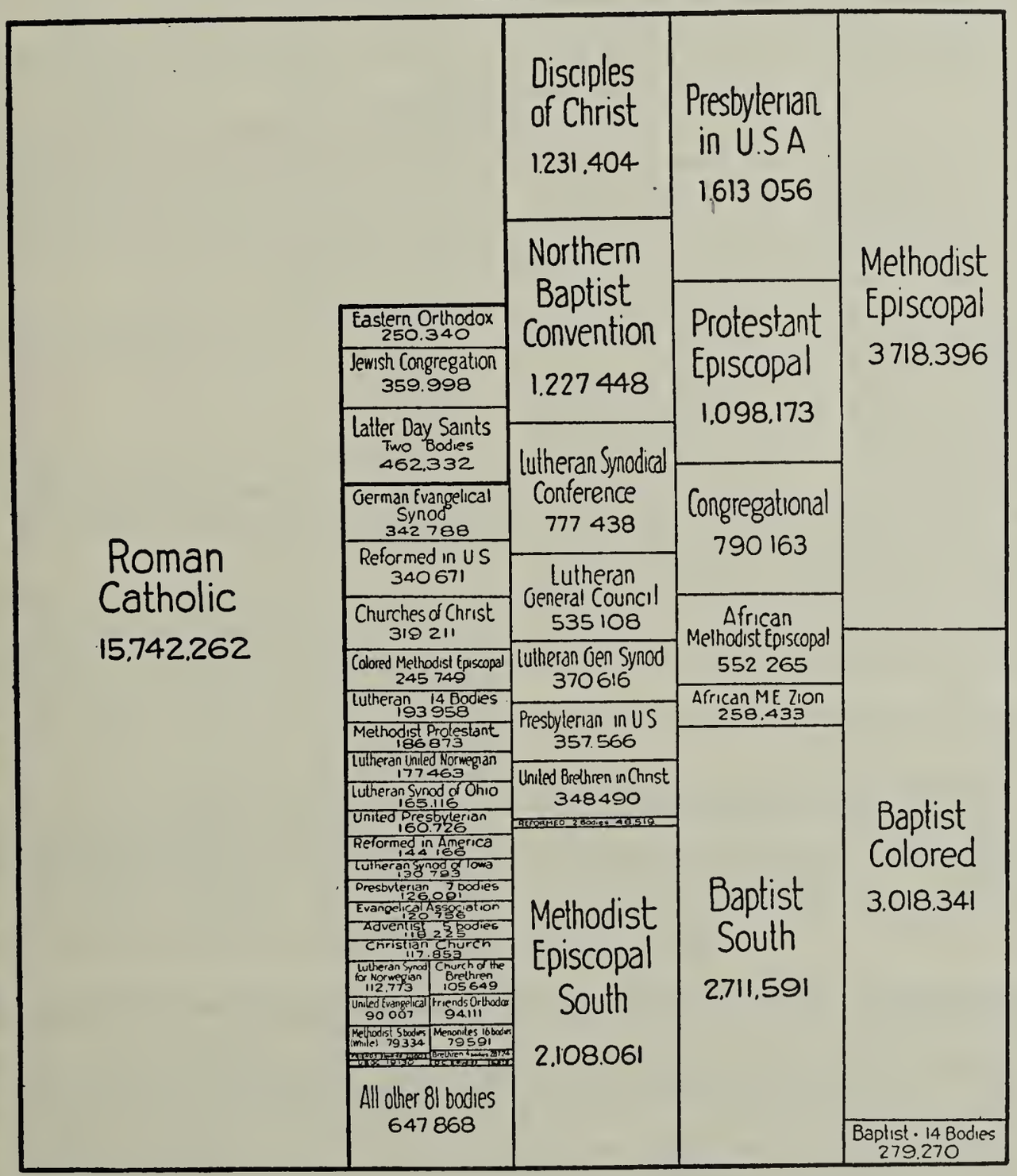
Concerted action should be taken by the religious communions of Protestantism looking to greater uniformity in respect to what constitutes church membership, what should be included in the reporting of church properties, ministerial support, and church benevolent offerings.

The official or legal names of religious bodies should be reported in making returns for all items of record.

THE TWO HUNDRED ONE RELIGIOUS BODIES IN THE UNITED STATES

From the Government Bureau of Statistics

1918



= 250.000 Members

TOTAL MEMBERSHIP = 42.044.374

Interchurch World Movement of North America

Membership Feeders

Illustrated by the Methodist Episcopal Church

THE church has been receiving a large percentage of its membership from the Sunday schools and young people's societies and we have accustomed ourselves to look upon these organizations as the reservoirs from which the church receives the major part of its membership.

The record of the Methodist Episcopal Church will serve as an illustration. This denomination has not reported a loss in membership in its total figures for the past 37 years. During the last 10 years it reported gains of from 50 to 130 thousand per year, but last year, 1918, the increase was only 5226, while this year, 1919, the spring conferences reported an actual loss of 10,656. The unchecked reports of the fall conferences indicate that the denomination as a whole will report an actual loss in membership for the present year. This calls for more than passing consideration. If it be true in the several bodies of Protestant Christianity, sooner or later it cannot help but diminish the missionary activities of the church. If the stream flows with less volume there is real concern lest its sources of supply be drying up.

Is it not a fair question to inquire the causes for the decline of membership?

On the opposite page the per cent. chart shows that the spring conferences of the Methodist Episcopal Church reported a gain in membership each year from 1915 to 1918, as is indicated by the solid line beginning at the zero (0) mark and moving upward for three years. The per cent. of gain or loss in each case is computed upon the figures of 1915.

In 1915 there were 1,485,353 members
In 1916 there was an increase of 46,874 members
In 1917 " " " " " 29,770 "
In 1918 " " " " " 6,514 "
In 1919 " " a decrease of 10,656 "

Thus this diminishing increase at last resulted in an actual loss; and why? First, the Sunday school, the main feeder or source of supply, reported as follows:

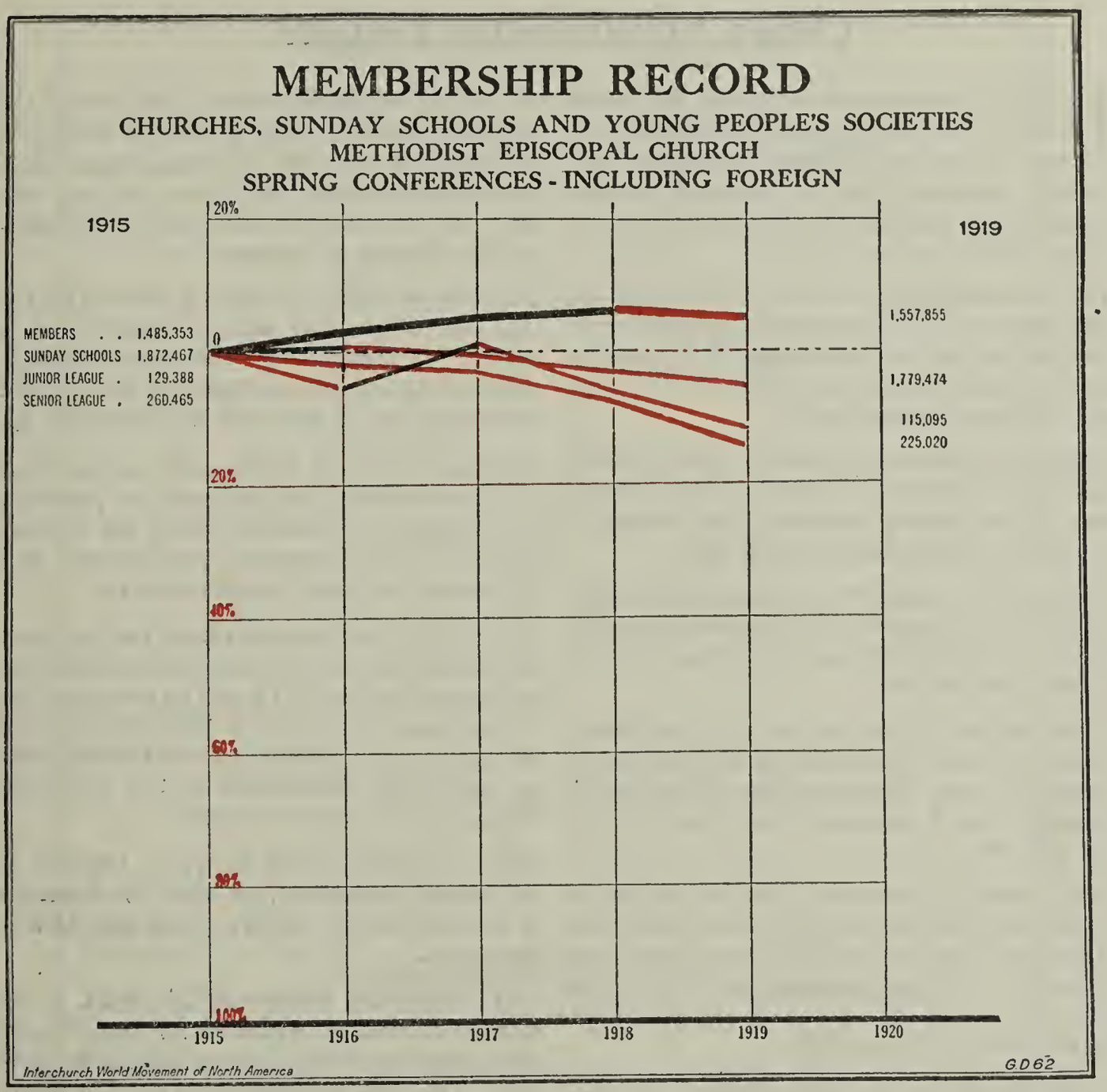
In 1916 a membership increase of 18,361
In 1917 " " decrease of 29,136
In 1918 " " " " 44,968
In 1919 " " " " 37,250

or a net loss for the four years of 92,993 members. During the same period the Epworth League reported a net loss of 35,445, and the Junior League, 14,293.

Whatever may be the record as to the number of conversions in the Sunday schools and young people's societies during the past few years, the fact remains that in many of our church services the absence of young people is most noticeable. The chart on the opposite page is intended to tell its own story.

There are other feeders which supply the church with its membership. In the Methodist Episcopal Church ten membership feeders are reported, and the Presbyterian Church reports five, as will be noted on the charts which follow.

LIFE FORCES are always genetic. They proceed from life and move on to quicken other life. The church is a living, throbbing organism. Her vitality is exactly the vitality of her membership. Her children are seed. Rightly nurtured, they become the flower of her Christian youth and the fruit appears in a consecrated maturity.



The Church of the Future

AS THE church must draw the major part of its membership from the Christian home and from its young people's organizations, if it is to succeed in a great and permanent forward movement, church leaders, pastors, teachers and parents must guard against the danger of separating the young life from being vitally related to the organization and work of the church itself.

We are dependent upon the young manhood and womanhood of the church to supply our pulpits at home and abroad and for Christian leaders in all departments of church activity.

The work of life service will ultimately break down unless the trend of the church, as shown by the lines of the above chart, is changed.

Other Membership Feeders

IN THE consideration of church life attention is called not only to full membership but also to the items of preparatory and non-resident members, deaths, baptisms, Sunday school, young people's societies and the number under religious instruction.

The membership graph of the spring conferences was prepared for the purpose of presenting to the eye by lines the percentage of increase or decrease from year to year of the above "feeders" of church membership.

In the left hand column are the items considered and the figures as reported in 1915. These serve as the basis of calculating the percentage of increase and decrease for each year.

Figures for the year 1919 are placed in the right hand column opposite the respective items for 1915. The actual increase or decrease may be found by subtraction.

Each division of the vertical lines represents 20 per cent. and the horizontal divisions cover a year of time. The dotted line is the base of calculation as it represents the record of 1915 for each item.

As a practical explanation of the working of the chart, the first item on the left is "under instruction." In the year 1915 there were 57,607 reported. Reading directly across to 1919 the number on the waiting list is 165,460 or an increase of 187.2 per cent.

The third item is that of membership. The line is heavier as the chart is a membership record. At the end of the first year, 1916, five of the items show losses; there were eight downpulls in 1918; and also eight for the last year, pulling the membership itself into the loss, with only the death record and those on the waiting list showing an increase.

While the membership curve is affected by the elements which feed into membership it is evident, as indicated by the record of 1919, that the membership itself cannot be sustained if unsupported by the items which build it up.

No item has moved continuously upward each year but three have declined each year, namely: the number of adults baptized; the number received into preparatory membership; and the number of senior league members.

If a straight line be drawn from the left hand zero passing through the point representing the adults baptized in 1919 it will be observed that in six years from now, if the present rate of decrease were to continue the baptism of adults in the spring conferences of the Methodist Episcopal Church would cease.

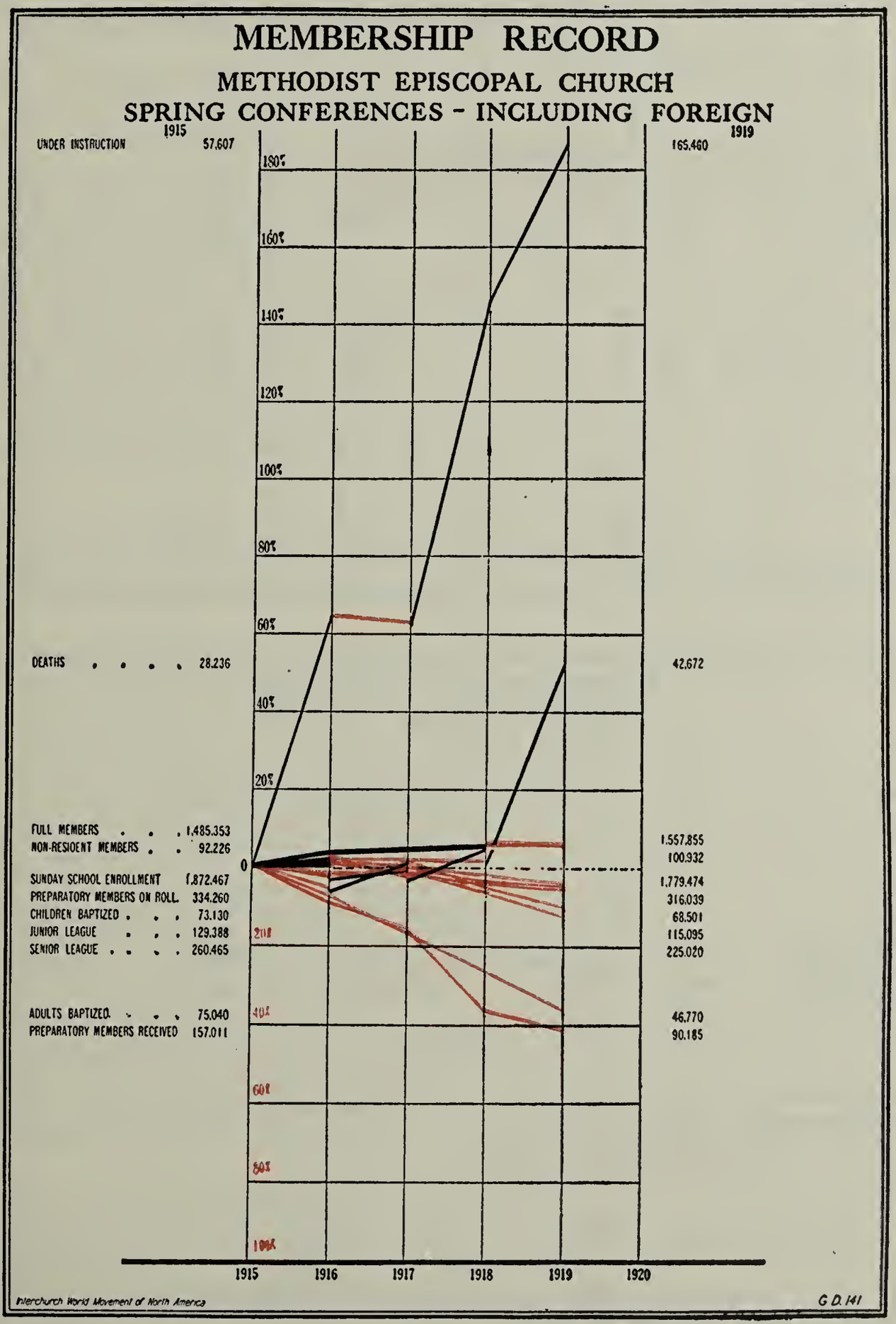
When the springs begin to dry up the flow of the stream is lessened; or when the branches of the vine wither, the life of the vine itself is imperilled.

The outstanding feature of this chart is the marked percentage of increase for those "under instruction" or in training for church membership. This item must be kept in mind in studying the following charts.

SUFFER the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.

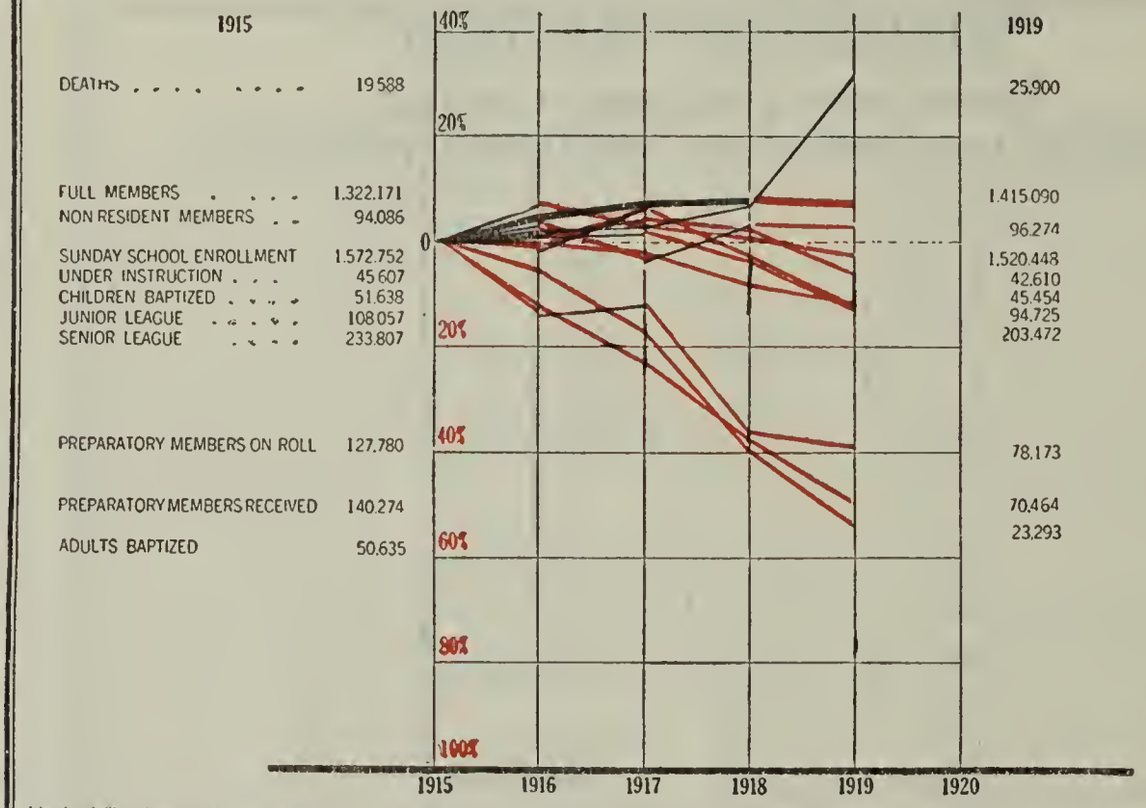
Train up a child in the way he should go, and even when he is old he will not depart from it.

Remember also thy Creator in the days of thy youth.


MEMBERSHIP RECORD
METHODIST EPISCOPAL CHURCH
SPRING CONFERENCES - INCLUDING FOREIGN
1915
1919
UNDER INSTRUCTION 57.607 165.460
DEATHS 28.236 42.672
FULL MEMBERS . . . 1.485.353 1.557.855
NON-RESIDENT MEMBERS . . 92.226 100.932
SUNDAY SCHOOL ENROLLMENT 1.872.467 1.779.474
PREPARATORY MEMBERS ON ROLL. 334.260 316.039
CHILDREN BAPTIZED 73.130 68.501
JUNIOR LEAGUE 129.388 115.095
SENIOR LEAGUE 260.465 225.020
ADULTS BAPTIZED 75.040 46.770
PREPARATORY MEMBERS RECEIVED 157.011 90.185
180%
160%
140%
120%
100%
80%
60%
40%
20%
0
20%
40%
60%
80%
100%
1915
1916
1917
1918
1919
1920
Interchurch World Movement of North America
G.D. 141

MEMBERSHIP RECORD

METHODIST EPISCOPAL CHURCH SPRING CONFERENCES — HOME GROUP

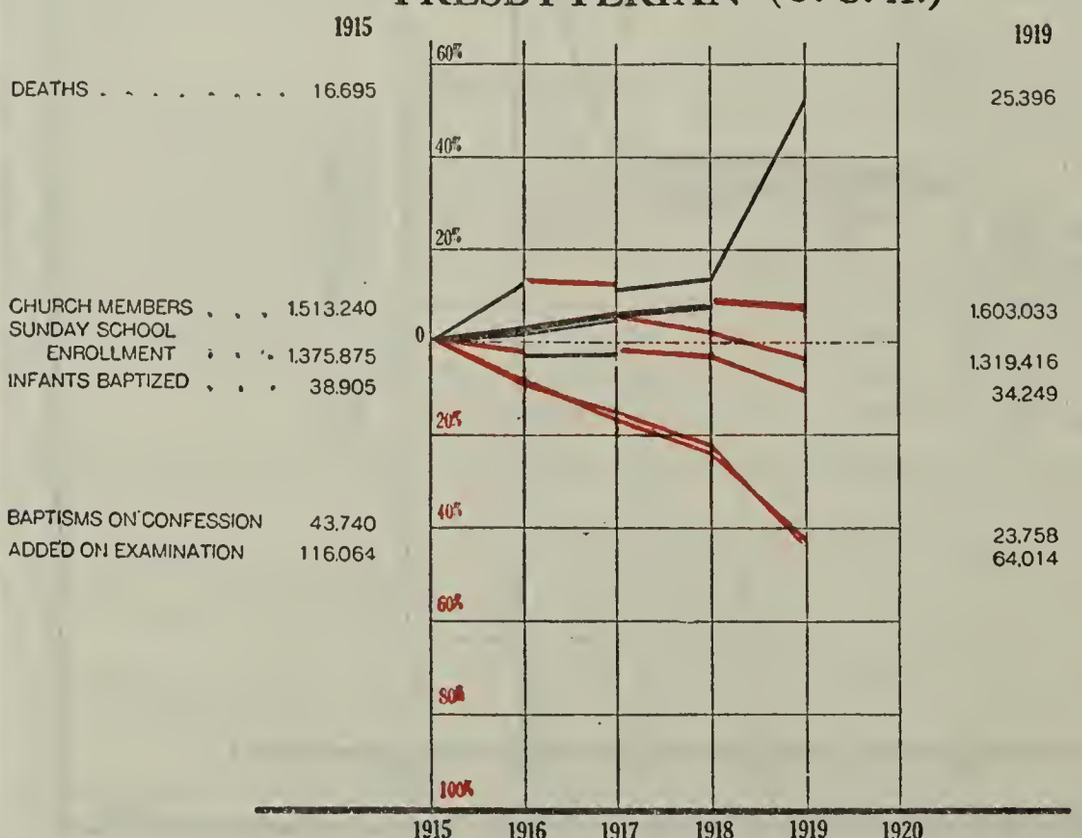


Interchurch World Movement of North America

GD 142

MEMBERSHIP RECORD

PRESBYTERIAN (U. S. A.)



Interchurch World Movement of North America

GD 143

Where the Growth of the Church Takes Place

THIS chart shows the per cent. movements of membership and its feeders for the foreign group of spring conferences.

In the chart of the spring conferences including foreign group, as shown on a preceding page, the line representing those "under instruction" advanced to 187 per cent. but when the record is analyzed and the home group is separated, this line, as may be seen on the opposite page, shows an actual loss of 7 per cent. over the 1915 record.

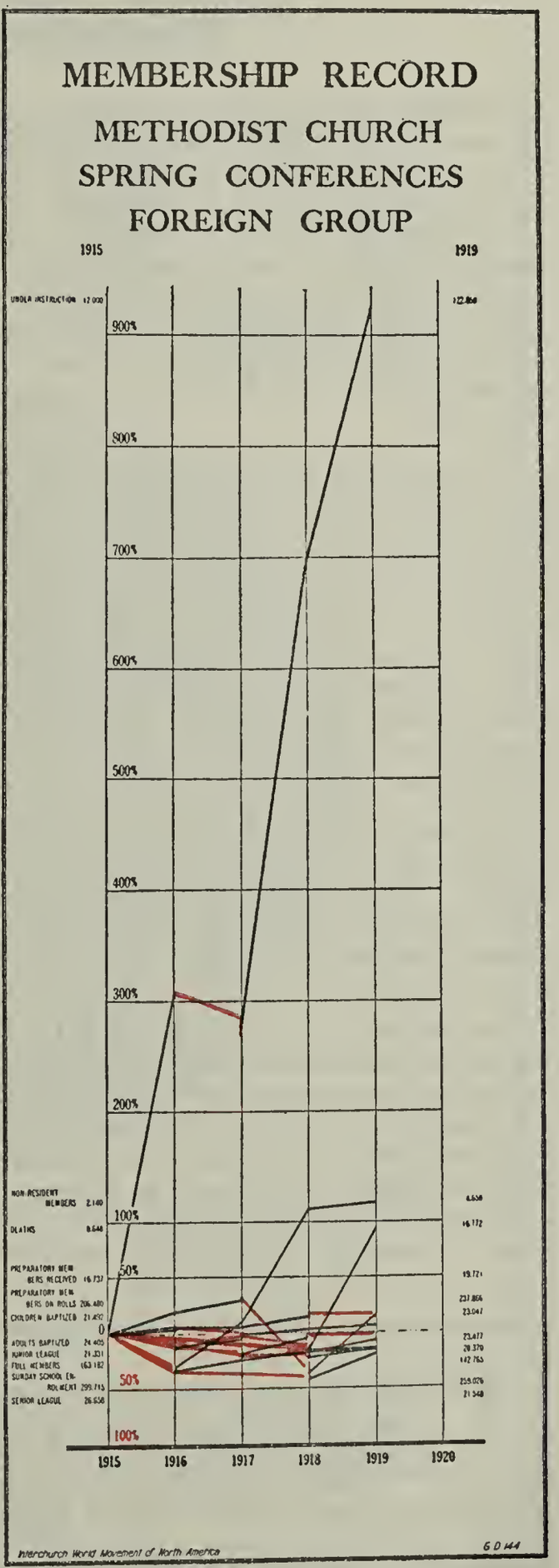
Of necessity the scale of the accompanying chart has been reduced to accommodate the space required to set forth the lesson of the increase of those under instruction in foreign fields.

When the record of this total is analyzed, the entire gain in respect to the number of persons on the waiting list, or "under instruction," was in the foreign field.

Were this same rate of increase to be made by the entire Protestant body, it would require less than five years to reach the last man, woman and child on the face of the globe. The tragedy of this lies in the fact that these people on the waiting list are not members. They are waiting at the door, asking for teachers and schools; for preachers and houses of worship; and for lack of these they were neither baptized nor received into membership.

The only losses as shown on the above chart are in the number of persons baptized, due to the fact that we cannot receive persons into church membership until they have been baptized.

I WILL give thee the nations for thine inheritance.
And the uttermost parts of the earth for thy possession.



Ministerial Support

THERE are few subjects which relate more closely to the success of the church than that of ministerial support. The fact that the church has moved forward and that our educational system has advanced with underpaid leaders is no argument that this condition should be continued. A congregation which promises its minister a certain salary and fails to pay it, not only robs its leader but places itself in the class of those who do not pay their bills.

The people are demanding ministers who are men of high spiritual attainment; resourceful and tactful; men who know how to conduct themselves socially; men who are not only able to preach but who can serve in any capacity of public life. Of course the preacher does not preach for money but he must have money to live. The lawyer, doctor and merchant collect their own accounts but upon this subject the minister must be silent. His salary is fixed and collected by others.

On the opposite page is a chart setting forth a few general facts concerning ministerial non-support. These figures from the Methodist Episcopal Church for the year 1918 were used because the records of other denominations were not available.

Group number 5 on the chart shows that of 49 per cent. of the pastorates in the United States, not one paid as much as $1,000 per year including house rent. That is, 8,285 churches paid less than $1,000; or, considered together, they gave toward pastoral support an average of only $543. "How do these men live?" This is a fair question. Congregations sometimes give donation parties for their pastors. They provide potatoes and apples and help clothe the children, and thus ministers are looked upon as objects of charity in their fields of labor.

Church leaders who object to these statements must face the fact that 26 per cent. of the churches of this one denomination are served by supply preachers.

Group number 4 shows that 42 per cent. or 6,986 churches, pay annual salaries ranging from $1,000 to $1,999 including house rent, or an average of $1,338. The total average for groups numbers 4 and 5 is $907. This accounts for 91 per cent. of the pastorates of Methodism.

Group number 3, representing 7 per cent. of the total, pays from $2,000 to $2,999.

Group number 2, representing a little more than 1 per cent. of the total, pays from $3,000 to $3,999.

Less than 1 per cent. of the total, or 108 churches, pay a salary of $4,000 or more.

The tragedy of all this lies in the fact that in 34 years the average per capita offering as made by the lay membership of the church for the ministry has increased only one cent per week, and this in the face of unparalleled financial prosperity.

That the work of the church may accomplish its highest mission in world redemption, the churches of America are now engaged in a great advance movement. The success of this work will rest very largely upon the leadership of the ministry, the men upon whom we must depend for the permanency of the campaign.

IT IS never contended that the minister should have the best. It is contended that he should have a sufficiency and that this should come from the worshipers as an integral part of their worship. Was not the Levitical portion of the priests the right shoulder and the breast of the peace offering?

ARE PREACHERS OVERPAID?

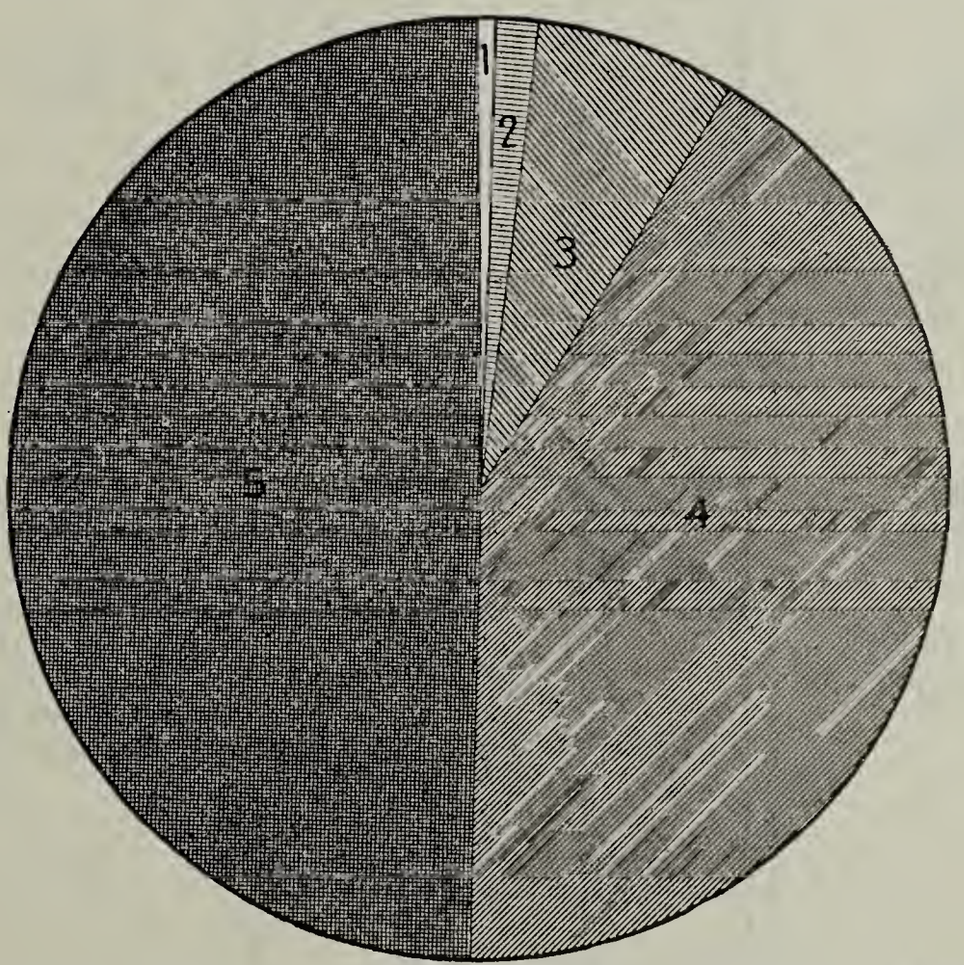
METHODIST EPISCOPAL CHURCH

MINISTERIAL SUPPORT

U.S. ONLY

FIFTH CLASS-	5	=LESS THAN	$1000-	AVERAGE $543
FOURTH " -	4	=$1000 TO	1999-	" 1338
THIRD " -	3	=2000 "	2999-	" 2325
SECOND " -	2	=3000 "	3999-	" 3278
FIRST " -	1	=4000 OR	ABOVE-	" 5055

AVERAGE OF CLASSES 5 & 4 -UNDER $2000-IS 907
" " " 5,4 & 3 - " 3000-" 1006



49%+,8285 CHARGES ARE IN CLASS 5-NON-SUPPORT
42%-,6986 " " " " 4-WAGES
7%-,1142 " " " " 3-MODERATE
1%+, 253 " " " " 2-SUPPORT
1%-, 108 " " " " 1-SALARY

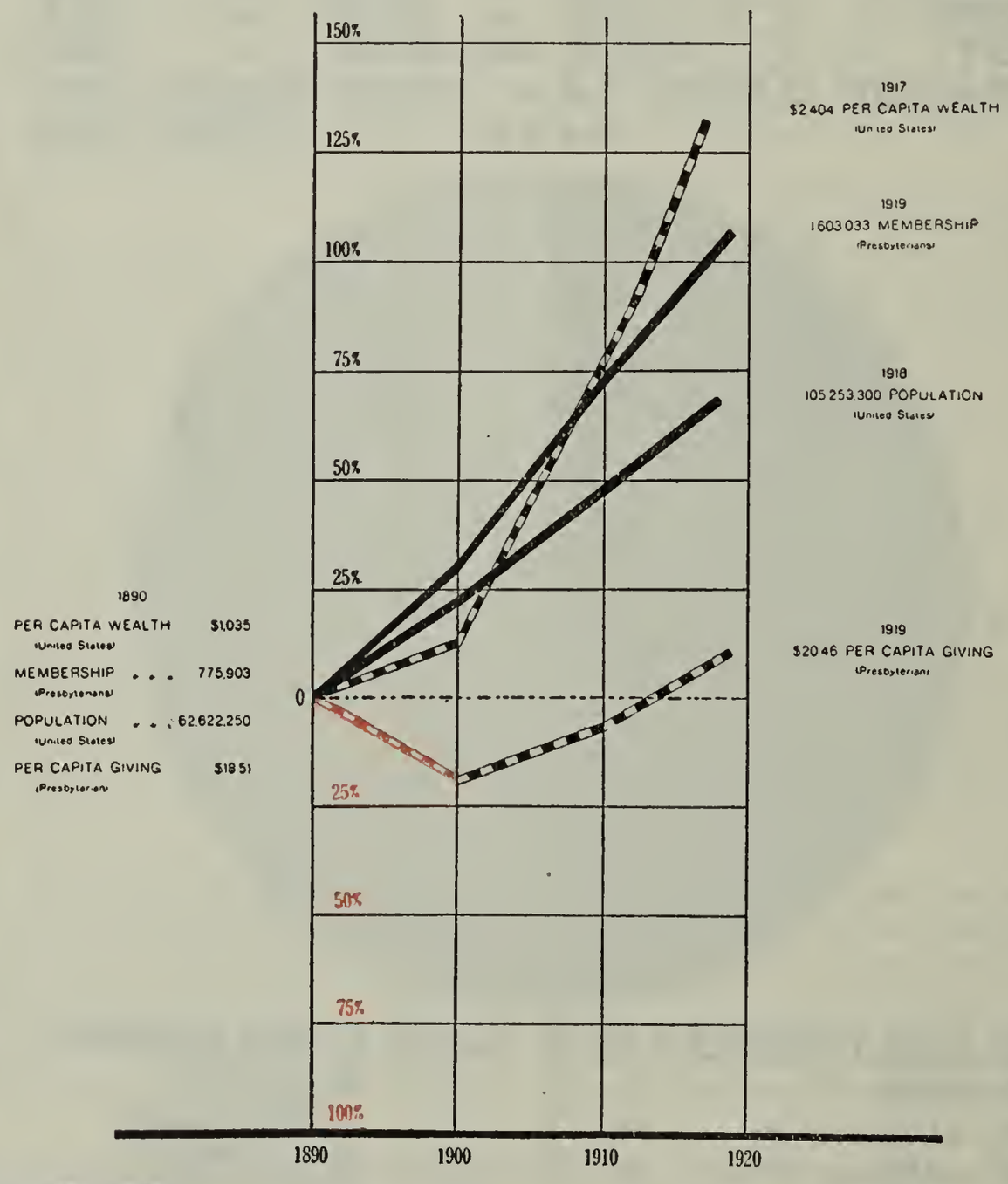
MINISTERIAL SUPPORT ON THIS CHART IS THE CASH PAID TO PASTORS, INCLUDING RENTAL VALUE OF PARSONAGES, COMPILED FROM THE STATISTICAL TABLES OF 1918.

G.D. 56

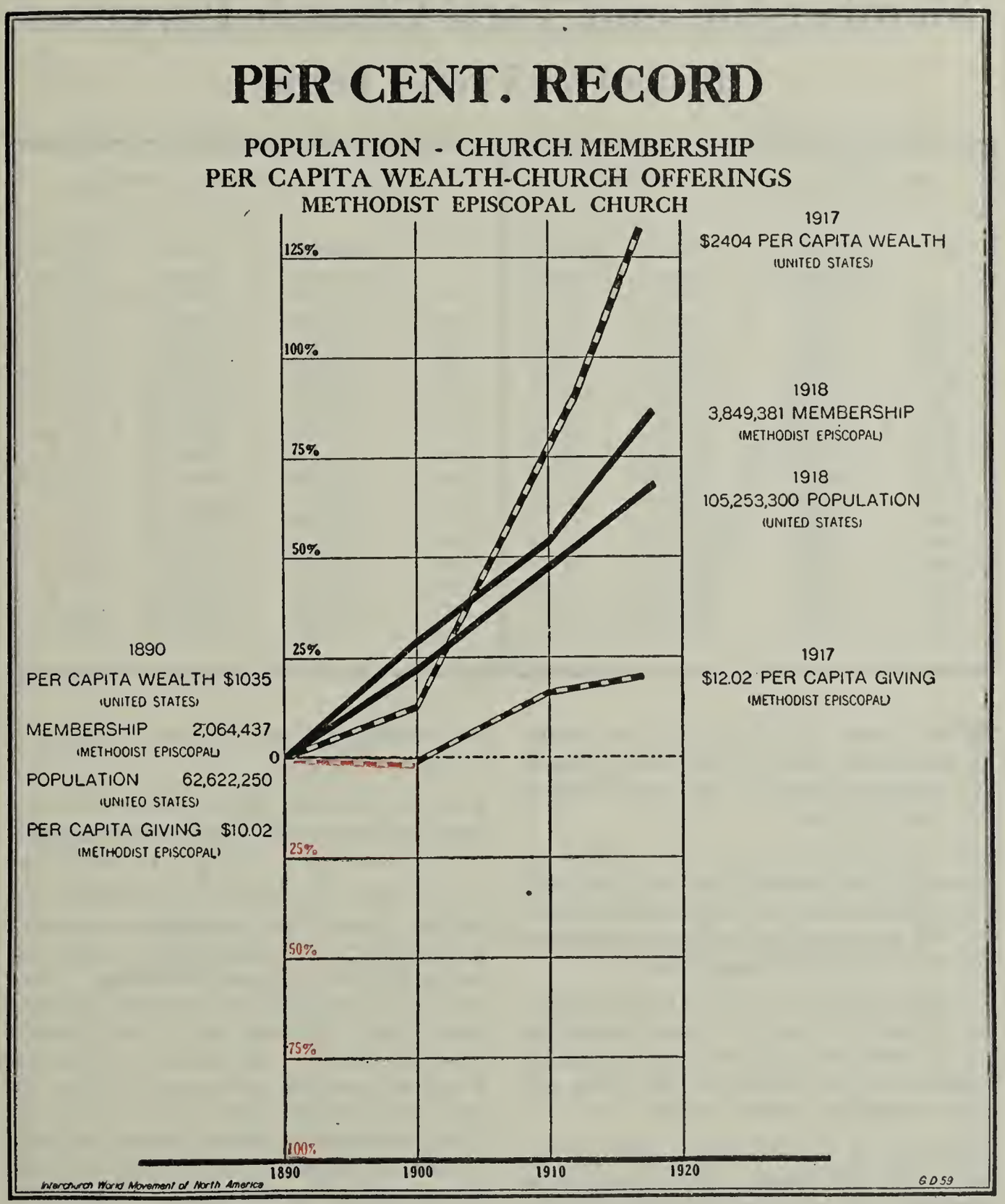
Interchurch World Movement of North America

PER CENT. RECORD

POPULATION-CHURCH MEMBERSHIP AND PERCAPITA WEALTH-CHURCH OFFERINGS. PRESBYTERIAN (NORTH)



IN A STUDY of the relations between church membership and population of the United States and between per capita giving and per capita wealth it will be noted that while the rate of membership increase outreaches the growth in population, the rate of giving falls far short of keeping pace with the increase in per capita wealth.



THE chart for Methodism teaches the same lesson as that on the opposite page. It must be kept in mind that in this form of per cent. chart, each item involved has a common starting point and the per cent. advance or decline is calculated from the original base. The rate of giving should more than keep pace with the increase in per capita wealth.

Membership and Total Church Expenses

Record for Fifteen Years

SEVENTH DAY ADVENTIST CHURCH				*METHODIST EPISCOPAL CHURCH*			
Year	*Membership Inc. Foreign*	*Total Giving*	*Per Capita Giving*	*Year*	*Membership Inc. Foreign*	*Total Giving*	*Per Capita Giving*
1904	81,721	856,714	10.48	1904	2,781,589	30,050,683	10.80
1905	87,311	1,180,918	13.52	1905	2,832,899	31,141,702	10.99
1906	91,531	1,394,362	15.23	1906	2,903,163	32,790,503	11.29
1907	94,048	1,704,718	18.13	1907	2,960,474	34,992,318	11.82
1908	97,579	1,770,649	18.14	1908	3,034,168	35,010,113	11 54
1909	100,931	1,984,557	19.66	1909	3,116,785	35,164,588	11 28
1910	104,526	2,223,768	21.27	1910	3,171,454	36,902,121	11.64
1911	108,975	2,363,088	21.68	1911	3,222,160	38,924,541	12.08
1912	114,206	2,702,199	23.66	1912	3,304,651	38,788,748	11 74
1913	122,386	2,866,727	23 42	1913	3,406,470	39,035,429	11 46
1914	125,844	3,090,485	24.56	1914	3,536,123	39,813,038	11 26
1915	136,879	3,407,298	24.89	1915	3,620,470	39,965,331	11 04
1916	141,488	3,950,492	27 92	1916	3,724,188	41,416,760	11.12
1917	153,857	5,119,683	33 28	1917	3,844,155	46,205,726	12.02
1918	162,667	6,895,720	42.39	1918	3,849,381	47,074,301	12.23

THE above statistical items are better understood when studied from a graph. The red figures indicate a loss over the record of the previous year.

The 1913 per capita loss in the record of the Adventists was recovered the next year, while it required three years for Methodism to recover the 1908 per capita loss and the per capita of 1911 was not regained until 1918.

It will be observed that the per capita giving of the Methodist Episcopal Church during the past fifteen years has remained practically constant, the per capita for 1918 being only slightly in advance of that of 1904.

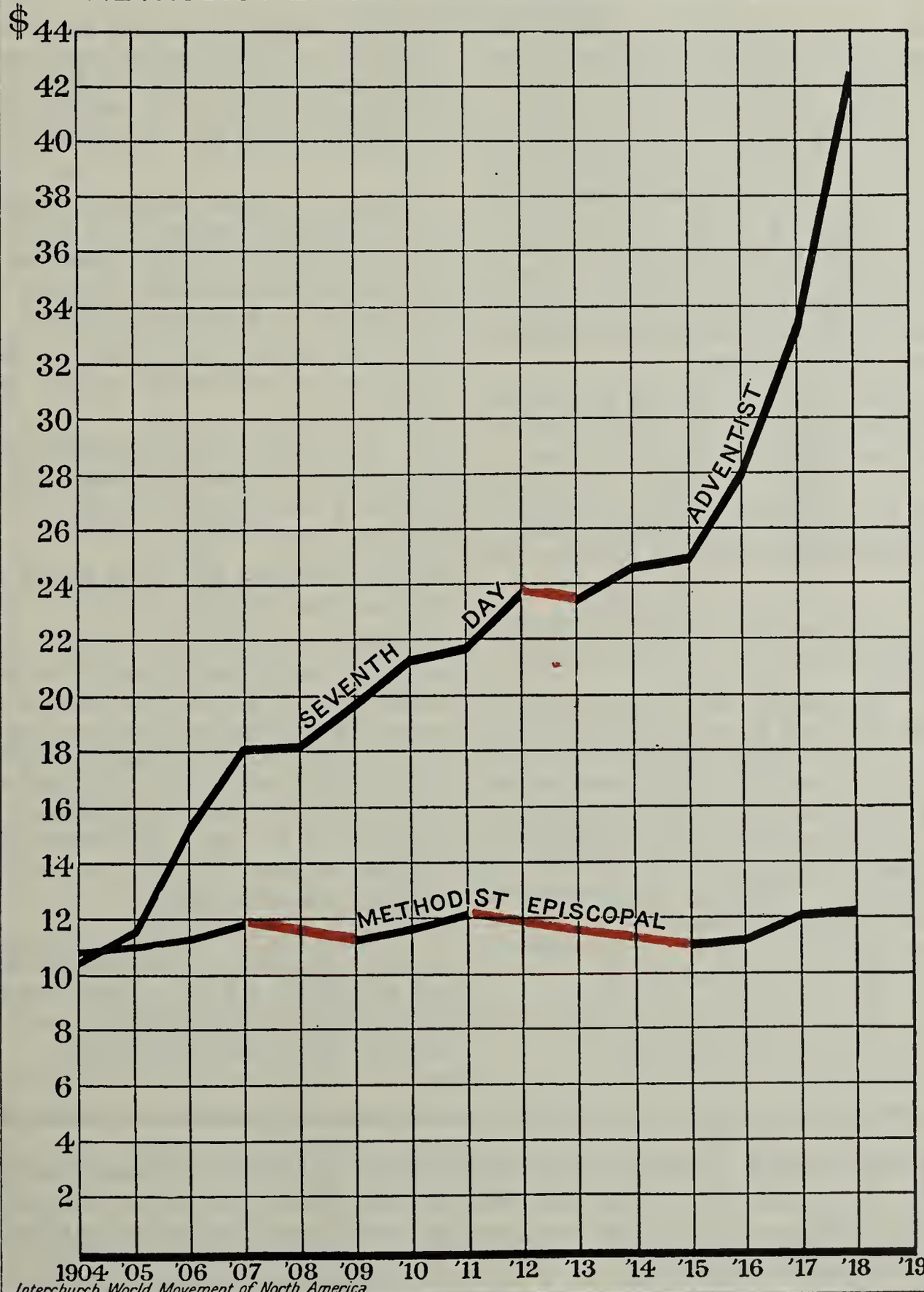
The record of the Adventists, slightly below that of the Methodists in 1904, shows an increase each year except in 1913, and in 1918 the per capita giving is more than four times their average of fifteen years ago.

The outstanding lesson of the Adventist record is to be found in the teaching and practising of the tithe as a regular part of the worship or service of the church.

A similar statistical record, when made into a graph, can be used in a very practical manner for local churches or for other denominations.

It is commonly known, and not to their discredit, that the Seventh Day Adventists are not rich as a church. Their membership is made up very largely from the great middle class. Hence their per capita wealth and consequent income would hardly measure up to the Methodist Episcopal Church. No invidious comparison is here intended but an attempt to get at the facts. What is the truth? Look at the graph. If the Methodist Episcopal Church had given as much per capita for all church expenses as the Seventh Day Adventists gave, she would have paid $163,175,261 in a single year instead of the $47,074,301, or enough to take care of all her church expenses and $116,100,960 to apply on her Centenary subscription, thus paying in a single year the whole five-year quota.

PER CAPITA OF TOTAL CHURCH EXPENSES
1904 - 1919
METHODIST EPISCOPAL - SEVENTH DAY ADVENTIST



Interchurch World Movement of North America

G.D.57

Forward Movements

THE church has never been without some outstanding leaders who have been calling it into action but their attempts to awaken the church to its full sense of responsibility have been limited to their personal magnetic touch or to their own denomination. Now for the first time in the history of the modern church the day is at hand when the entire Christian body is entering into a united forward movement, not confining its efforts to the conquest of the world abroad but also engaging in building a more permanent religious structure at the home base.

In its efforts to maintain the new level reached in its forward movements the church must of necessity readjust its entire system of work.

The program of church activity is being greatly enlarged; the vision of the membership widened; and their responsibilities and obligations increased.

This new age now being ushered in will develop and bring to perfection at least three things:

First. The survey now being made will give to the church a new conception of the world's needs. It is positively appalling when one thinks of the poverty, the ignorance and the sin of great masses of people: whole races that, after nineteen hundred years of Christianity, are still without any knowledge of God or of saving grace. This is an awful indictment against the professed followers of Christ who through the centuries have held the truth but have not given it to the whole world.

Second. The new age will give rise to a new appreciation of world brotherhood.

The World War is now over and the door to opportunity was never more widely open. Christian people cannot longer look upon the world's needs and pass by on the other side. That procedure has been condemned for all time.

The world has now been reduced to a neighborhood, and *my* nearest neighbor is not necessarily the man who lives next door, but rather the man, whoever he is and wherever he lives, who most *needs me*—he is my nearest neighbor.

Third. The new age will relate the entire church and its membership to the world program.

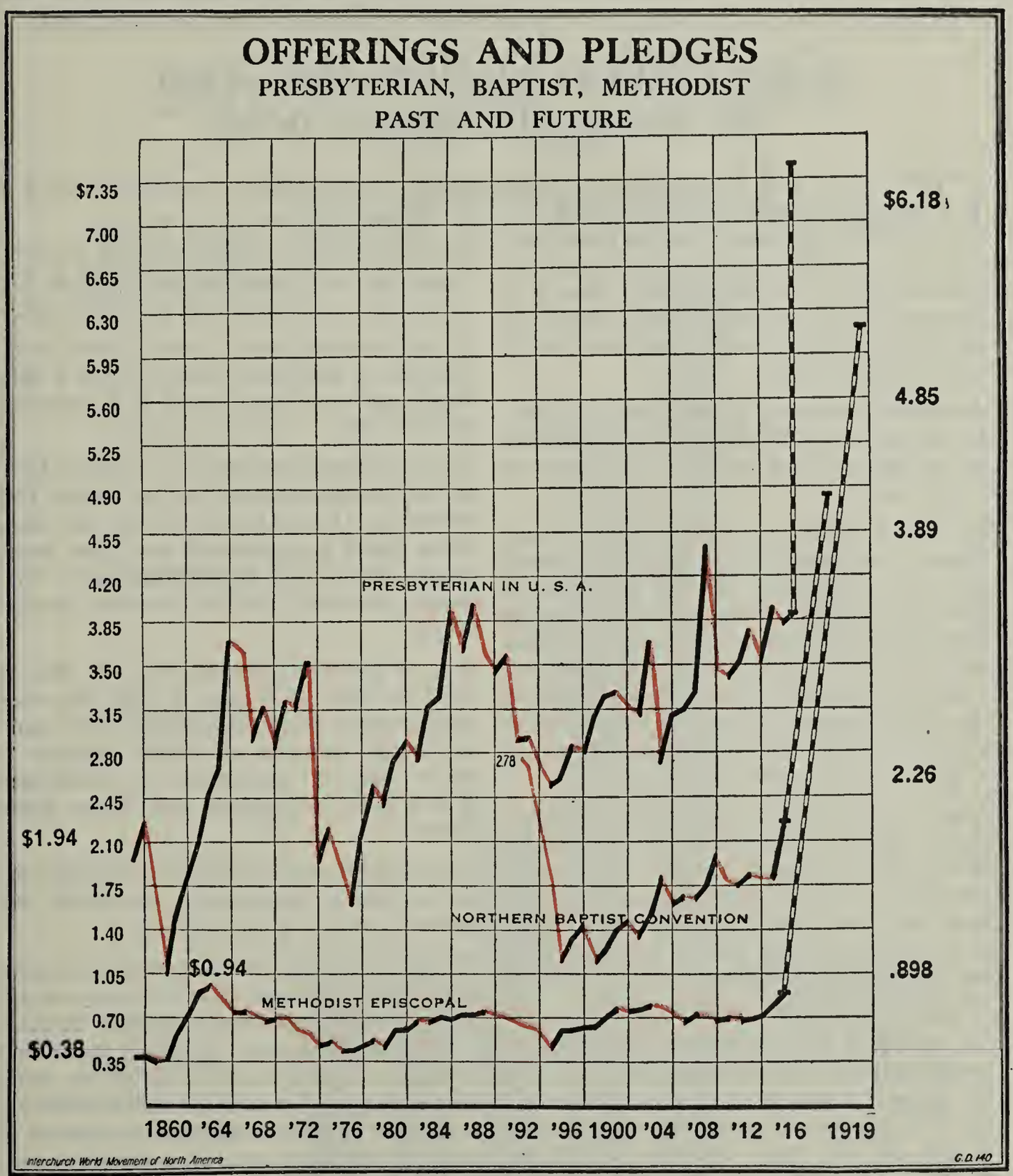
More than twenty of the denominations or religious bodies of our awakening American Christianity have already entered into enlarged programs of missionary activity.

War drives for world freedom are passing into Christian drives for world redemption.

We were startled by the amount of money called for that we might take our part in the world struggle and now some of our churches and people are wondering if we are not undertaking too much; but the world is stricken and millions are starving. Disease and sin await the breath of Christian life. It was never so before. The challenge never went out to the church in more unmistakable terms. It is God, not man, who is calling the church into action.

The Christian body or individual member that fails to answer the call in this hour of the world's most dire distress and fails to relate itself as a body or himself as an individual to world redemption is guilty before God and man.

FORWARD!! The key note of the new world order! The call for an advance all along the line is clear and unmistakable. Upon us of today rests the high privilege of shaping the destiny of the church and, through her, shaping the destiny of mankind.



IN THE above graph the term Presbyterian applies to the Presbyterian Church of the U. S. A.; Baptist, to the Northern Baptist Convention; and Methodist, to the Methodist Episcopal Church. The Presbyterian and Methodist benevolent lines date back to 1859 and, for lack of comparative information, the Baptist to 1894.

The perpendicular broken lines show the lift of the per capita pledge of the forward movements of the churches represented; the upper mark indicating the plane upon which the churches are to move hereafter in their benevolent activities. These are great increases only in the light of advancing from very low per capitas to moderate standards of giving.

One Billion Dollars Per Year
for Advanced Christian Work

ONE billion dollars was selected without reference to the Interchurch world survey which is being made. No one knows that this large sum in any sense represents the amount needed. It was selected to show that thoroughly organized Protestantism, with each member contributing, could raise this amount without special effort.

As applied to the work of the church this seems beyond the range of the possible and especially in the light of what the church has done in former years.

Prior to the world war we could not have considered this seriously, but today the world's needs are so appalling and our prosperity so great, that a billion dollars in a single year of time from the Protestant Christian membership of our favored country is altogether within the range of the possible. Never in the history of the human family has the field been so white unto the harvest: never before has the ability to give vast sums been so apparent.

Last year the Protestant churches of the United States reported $249,778,535, or the tithe of 27 cents per day, expended for local and benevolent work. As a total figure this is a very large sum but when looked upon from the standpoint of an individual offering, 2 cents 7 mills per member per day is scarcely worthy of being considered an offering, nor even a tithe.

The giving of Protestantism in 1918 is represented by the darker section of the chart. If the entire Protestant church reached the average of the Northern Baptist Convention, 3 cents 3 mills per day, there would be $47,875,515 above the total giving of last year for advance work. This is shown by the lighter section of the Baptist column.

If the Methodist per capita standard of 3 cents 4 mills per day were reached by all of Protestantism the margin would be $56,413,539.

If the Protestant church could be lifted to the standard of the Presbyterian Church, 5 cents 6 mills per day, there would be a margin of $259,122,758.

If the Protestant membership could be lifted to the per capita standard of the Seventh Day Adventists, 11 cents 6 mills per day, last year's giving would be maintained and there would remain for the new work $811,615,547. This church advocates and its members practise tithing.

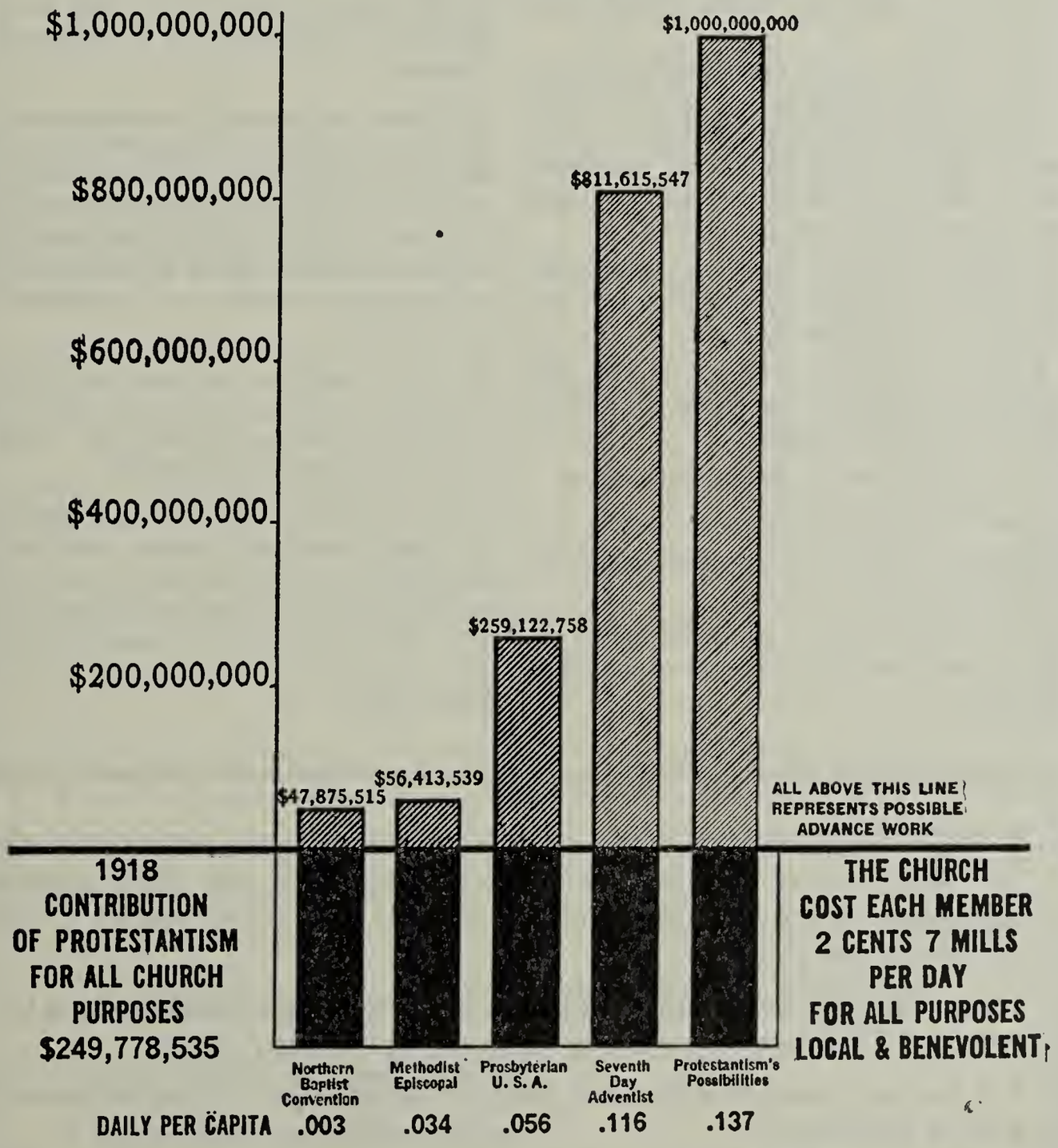
It is an amazing statement that the tithe of $1.37 per day, or 13 cents 7 mills from each member of the Protestant churches of our country, would maintain all church expenses as per last year and provide for the world's need in new work the colossal sum of *one billion dollars!*

The full tithe from each member as a minimum and an offering according to our ability will hasten the day of world redemption.

If the next great revival throughout the church could be in the deepening of the consciousness of personal responsibility to God and the sense of obligation deepened concerning the world's need, and if the church through its entire membership were awakened, a billion dollars per year would be a very small amount of money to raise and the church would be established upon a more permanent basis.

THE practise of Christian stewardship is one of the fine arts. Skillful execution of this virtue requires persistent and painstaking endeavor, for it is more difficult to give than it is to gain. But he who practises a consecrated stewardship owns kingdoms in the far corners of the earth.

ONE BILLION DOLLARS
PER YEAR
FOR ADVANCE WORK
WITHIN REACH OF PROTESTANTISM



IF PROTESTANTISM COULD BE LIFTED TO A STANDARD OF 13 CENTS 7 MILLS PER MEMBER PER DAY, WE COULD MAINTAIN LAST YEAR'S WORK WITH A ONE BILLION DOLLAR MARGIN

The Latent Church

THE chart on the opposite page is intended to show a condition which cannot be discovered from the printed record of the pastoral charge.

This is a condition which can only be brought to light by the study of the local church treasurer's record.

From a study of the chart by the aid of the key it will be observed that a very small number of the members are contributors; and that a still smaller number contribute to the benevolent work of the church, each contributing family being represented by but one member.

This condition robs the local church of its rightful place in a community and makes its per capita standing abnormally low

A church of this kind carries unpaid bills, fails adequately to support its pastor, and disregards its benevolent obligations.

The church property is usually in bad repair

The membership roll is carelessly kept.

The Sunday school and young people's societies are below standard.

This condition and more can be accounted for by the large number of inactive or unrelated members.

The hope of the church at the home base lies in the utilizing of this latent membership.

There can be no great permanent forward movement in all the church until all the churches come to realize that they must use their entire membership in the work of the kingdom.

This chart was prepared as a suggested form for the use of pastors or church workers with the hope that the actual record of charges will be made on paper or canvas sufficiently large to be seen by the congregation, and used for the purpose of bringing before the membership the relation of each member to the financial work of the church.

When the condition has been set before the people they must be given a program to follow; the non-contributing member is seldom interested in the work of the church.

We have reached a time in the movement of the church when each pastor must feel the responsibility of enlisting the last man, woman and child in the active work of the church, for their own sakes, for the strengthening of the local church and for the advancing of the kingdom at large.

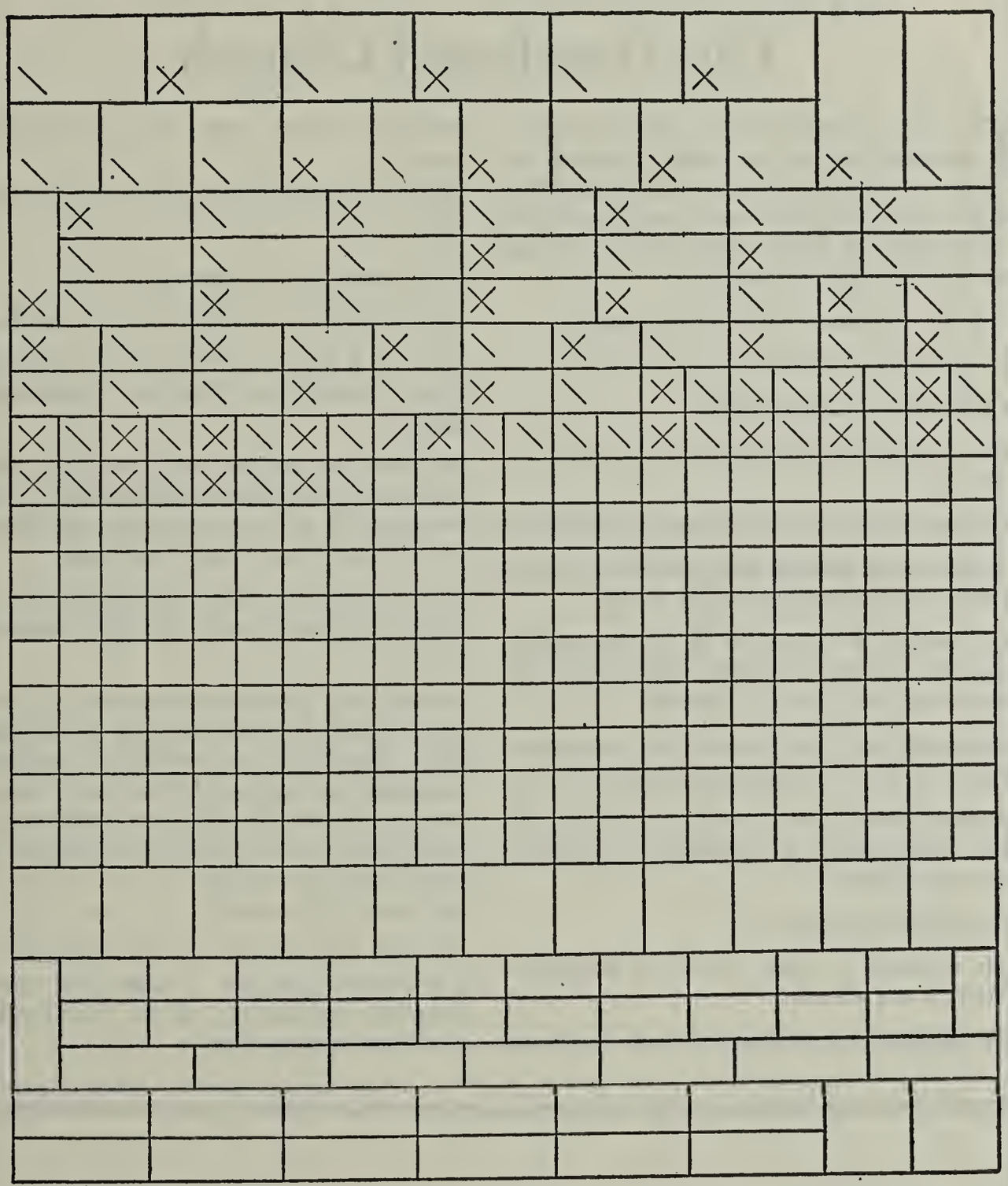
UPON an examination of the actual records of individual pastoral charges, it is observed that in many cases a very small per cent. of the enrolled membership is actually related to the financial program as applied to the conquest of the world.

There is no more important work before the church than that of relating the entire membership to the whole program of the Christian church.

The first step toward this end is that the membership become acquainted with its own record.

The evangelization of the world would not be very far distant if all members of Christian churches were awake to a full sense of their responsibility

AN UNRELATED MEMBERSHIP



□ = One Member Group of Squares = A Family

\ = Contribution to Local Church

/ = Contribution to Benevolences

X = Contribution to both Local Church and Benevolences

6D60

Interchurch World Movement of North America

The Developed Church

THE church represented by the chart on the opposite page is the same church as appeared on the preceding page, with 572 members, but with this vital difference: here the church is represented as being unanimous in its support of church activity and life.

It pays its ministers a living compensation.

The property is kept in good repair.

Its bills are all paid promptly.

The credit of the minister and the church is A No. 1.

This church has an interest in world redemption.

It furnishes its quota of young men and women for the ministry and missionary work.

The minister is recognized in the community as a leader not only in his own church but in the town where the church is located.

The church also is a factor in the community life and its influence is felt around the world.

The chief reason for all this is the fact that the entire membership is organized for work at home and abroad.

Each family has a part.

Each member in each family is financially related to the church.

Each member contributes to both local and benevolent work; hence their interest in the same.

"Where your treasure is there will your heart be also."

An accurate membership roll is kept.

The treasurer really and truly "keeps books."

There is a wide awake Sunday school and the young people's societies are attractive and helpful.

Baptisms are frequent and there is a constant procession into church membership. Here the stranger feels at home and having once attended the services returns again and again.

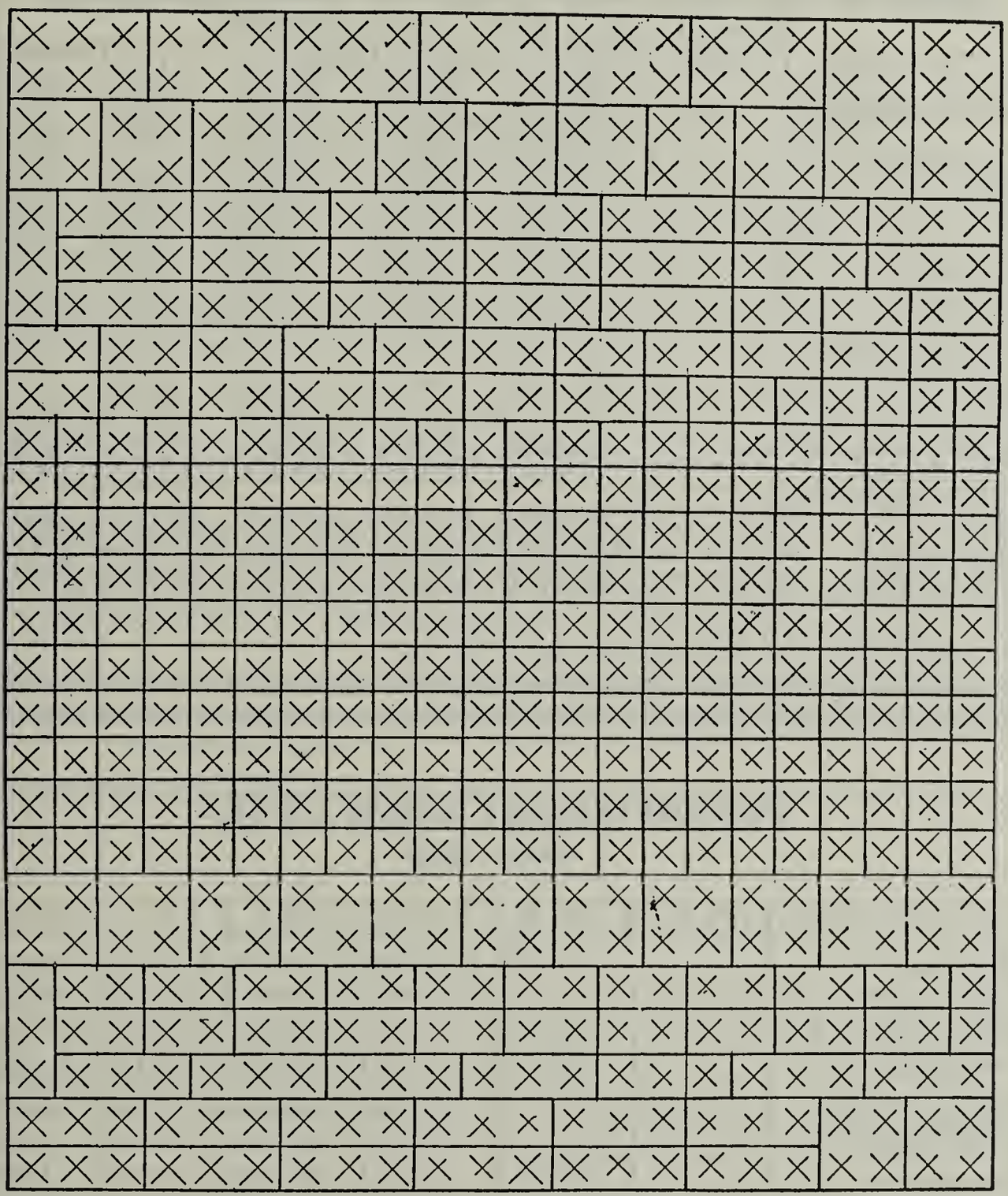
These charts are given to suggest conditions which exist back of any statistical record of the church.

A minister or church official making a like chart and checking the same carefully and accurately, after consulting the treasurer's books and making a copy large enough for use in the public congregation, will be able to set before his people information such as will prove helpful in enlisting a larger percentage of the members in the vital work of the church.

The full execution of the Interchurch World Movement's program is dependent upon the complete organization of the membership of each local congregation.

IF THE organization of the entire church in each of its local congregations were perfected, so as to relate each family and each member to the work of the kingdom, one and a quarter billion dollars would be a very moderate annual offering from the members of the Protestant Christian churches of the United States.

A RELATED MEMBERSHIP



□ = One Member Group of Squares = A Family

× = Contribution to both Local Expenses and Benevolences

Interchurch World Movement of North America G.D.61

METHODIST EPISCOPAL
RECORD OF THE WHOLE CHURCH, INCLUDING FOREIGN CONFERENCES
1915-1918 OUR BEST QUADRENNIUM

Comparative Board Record	1919	1918	1917	1916	1915	INCREASE or DECREASE
Board of Foreign Missions { Church		1,068,092	940,875	841,937	807,546	260,546
Board of Foreign Missions { S. School		358,295	331,455	323,024	307,683	50,612
Board of Home Missions and Church Extension { Church		873,911	756,654	675,893	636,421	237,490
Board of Home Missions and Church Extension { S. School		321,434	299,891	293,961	282,601	38,833
Freedmen's Aid Society		187,838	160,873	145,685	138,053	49,785
Public Education		301,511	252,923	138,501	116,962	184,549
Board of Sunday Schools { Church		84,320	72,116	55,780	52,617	31,703
Board of Sunday Schools { S. School		96,204	91,435	82,220	77,638	18,566
American Bible Society		70,388	67,829	46,810	44,258	26,130
Board of Temperance, Etc.		67,199	48,956	33,983	28,959	38,240
General Deaconess Board		28,685	22,097	—	—	28,685
Total Apportioned Collections		3,457,877	3,045,104	2,637,794	2,492,738	965,139
Woman's Societies, Etc.						
Children's Day Fund		107,559	96,616	85,335	83,863	23,696
Conference Claimants (Chicago)		—	—	15,470	15,243	15,243
Woman's Foreign Missionary Society		1,157,715	1,045,791	935,037	822,728	334,987
Woman's Home Missionary Society		825,007	789,143	628,975	528,823	296,184
Total Woman's Societies, Etc.		2,090,281	1,931,550	1,664,817	1,450,657	639,624
Comparative Statistical Record						
Full Members		3,849,381	3,844,155	3,724,188	3,620,470	228,911
Net Property		249,587,835	241,846,366	231,813,830	226,664,223	22,923,612
Total Ministerial Support		20,418,110	19,483,212	18,644,264	18,111,388	2,306,722
Total Disciplinary Benevolences		5,548,158	4,976,654	4,302,611	3,943,395	1,604,763

The Increase and Decrease Column compares 1915 and 1918. Red figures indicate loss over the previous year.

Interchurch World Movement of North America G.D.217

PRESBYTERIAN CHURCH IN U.S.A.
1916–1919

Comparative Statistical Record	1920	1919	1918	1917	1916	INCREASE or DECREASE
Board of Home Missions		2 213 924	2 268 925	2 194 147	2 000 614	213 310
Board of Foreign Missions		2 074 670	2 131 387	2 055 313	1 738 025	336 645
General Board of Education, Etc.		787 472	699 346	826 403	741 338	46 134
Board of Publication and Sunday School Work		236 140	223 012	235 920	202 163	33 977
Board of Church Erection		179 200	187 064	174 523	148 424	30 776
Board of Ministerial Relief and Sustentation		290 393	321 507	426 125	311 443	21 050
Board for Freedmen		200 701	186 963	191 169	188 979	11 722
Board of Temperance, Etc.		254 332	242 666	217 576	191 326	63 006
Total Collections for Benevolences		6 236 832	6 260 870	6 321 176	5 522 312	714 520
Local Church Support		21 097 175	21 682 102	21 468 345	20 101 322	995 853
Local Miscellaneous Expense		5 248 595	4 985 776	3 235 865	2 295 985	2 952 610
Total Collections for Local Work		26 345 770	26 667 878	24 703 210	22 397 307	3 948 463
Full Membership Church		1 603 033	1 631 748	1 604 045	1 560 009	43 024
Sunday School Membership		1 319 416	1 386 928	1 455 466	1 412 387	92 971

The Increase and Decrease Column compares 1916 and 1919. Red figures indicate loss over the previous year.

Interchurch World Movement of North America G.D.217

METHODIST EPISCOPAL

RECORD OF THE WHOLE CHURCH, INCLUDING FOREIGN CONFERENCES

1911 – 1914

Comparative Board Record	1915	1914	1913	1912	1911	INCREASE or DECREASE
Board of Foreign Missions { Church		784 387	789 277	764 540	762 659	21 728
Board of Foreign Missions { S. School		313 958	305 102	308 416	307 398	6 560
Board of Home Missions and Church Extension { Church		626 124	636 071	614 185	613 578	12 546
Board of Home Missions and Church Extension { S. School		287 333	282 613	286 131	284 457	2 876
Freedmen's Aid Society		136 486	135 932	125 189	130 357	6 129
Public Education		57 945	49 705	66 361	53 759	4 186
Board of Sunday Schools { Church		50 574	52 264	50 932	52 101	1 527
Board of Sunday Schools { S. School		73 199	64 403	32 167	26 331	46 868
American Bible Society		44 059	38 738	34 704	40 975	3 084
Board of Temperance, Etc.		26 619	19 971	–	–	26 619
General Deaconess Board		–	–	–	–	–
Total Apportioned Collections		2 400 684	2 374 076	2 282 625	2 271 615	129 069
Woman's Societies, Etc.						
Children's Day Fund		83 609	87 438	80 453	77 028	6 581
Conference Claimants (Chicago)		17 448	24 941	29 442	31 522	14 074
Woman's Foreign Missionary Society		818 873	785 248	760 658	720 146	98 727
Woman's Home Missionary Society		546 854	588 826	460 133	434 499	112 355
Total Woman's Societies, Etc.		1 466 784	1 486 453	1 330 686	1 263 195	203 589
Comparative Statistical Record						
Full Members		3 536 023	3 406 470	3 304 651	3 222 160	313 863
Net Property		221 596 219	215 982 740	209 850 454	205 664 880	15 931 339
Total Ministerial Support		17 826 376	17 338 536	16 835 179	16 378 709	1 447 667
Total Disciplinary Benevolences		3 867 468	3 860 529	3 613 311	3 534 810	332 658

The Increase and Decrease Column compares 1911 and 1914. Red figures indicate loss over the previous year.

Interchurch World Movement of North America G.D.217

Clearing Up the Record

THE above chart sets forth in color (red figures indicating a loss over the previous year) a statistical record of the Methodist Episcopal Church for the quadrennium ending in 1914, before any systematic plan was adopted to clear up the record, charge by charge.

The element of uncertainty shown by the red figures, or downpulls, is evident each year. When red appears in total figures, it indicates that downpulls in the smaller units are frequent.

The chart at the top of the opposite page shows the record clearing up. This was by no means an accident. The increase in membership is less than that on the above chart while the increase in total collections was $1,272,105 greater, the major part of this increase having been made by the charges which cooperated in the system set forth in these pages.

The record of the Presbyterian Church should be studied in its relation to the chart under the caption "Presbyterian, Baptist, Methodist, Past and Future," where the marked up and down movements of the Presbyterian benevolence record may be observed. We are endeavoring to set forth the principle of a continued forward movement on the part of the entire religious body.

The smaller units, or local churches must study their individual records and clear them up before we can hope for a permanent advance from the larger group.

Benevolence Offerings Per Member

DAILY PARTICIPATION

THE record of the Copper Hill Church printed on the opposite page is that of a small church having but 51 members with very moderate church and parsonage, and paying a small amount for ministerial support.

A year ago the church paid $39 for disciplinary benevolent collections while this year $260 was paid.

Charts of similar form were used in this entire district last year.

If $260 seems a large amount for benevolence offerings it should not be overlooked that this is but 1 cent 4 mills per member per day, or the tithe of an income of 14 cents; and that a tithe of 43 cents per day would pay the benevolences and ministerial support.

GIVING BY THE WEEK

RECORD charts were used a year ago by the charges of the Oneonta District.

The per capita giving of the Hartwick-Hyde Park charge while showing a fine advance was not large enough to be reckoned by the day.

Two cents 5 mills per member per week paid this marked increase.

An unusual feature of this record is a loss in the amount paid to one of the woman's missionary societies, the fall being from $54 to $31.

BY THE MONTH

RECORD charts were not used in this church. While there were substantial increases in membership, property and ministerial support there was but one dollar increase for benevolences.

The benevolence return of this charge could not be stated by the day nor by the week in American coin, the members having averaged but 1 cent 1 mill per month, or the tithe of an income of 11 cents in 30 days of time.

The seriousness of this is that there are thousands upon thousands of such churches.

ANNUAL PAYMENTS

OF COURSE this charge has not seen its own record. Like many others it is on the down grade. Red lights are flashing all along the line.

We can not hope for a strong church at the home base when records of this kind impede its progress.

In this charge the per capita offering can be expressed only by the year. A tithe of an income of 69 cents per member per year paid the benevolence offering.

Had the ministerial support been tithed for the regular benevolent work of the church the charge would have paid twelve times as much as the amount reported without a single member having contributed.

AN ANALYSIS of the record is the first step toward a forward movement.

Charts setting forth the actual records of congregations, when used by pastors or other church officials, have never failed to awaken a new interest.

It is seldom that a membership, when face to face with its record, on a daily participation basis does not awaken to a keener sense of its world obligations.

CENTENARY RECORD CHART

Conference NEW YORK EAST
District NEW HAVEN
Charge COPPER HILL

	Comparative Board Record	1920	1919	1918
A	Board of Foreign Missions { Church		108	18
	{ S. School		13	0
	Board of Home Missions and Church Extension { Church		108	15
	{ S. School		13	
	Freedmen's Aid Society		4	0
	Public Education		3	0
	Board of Sunday Schools { Church		4	0
	{ S. School		3	4
	American Bible Society		1	0
	Board of Temperance, Etc.		2	2
	General Deaconess Board		1	–
	*Total Apportioned Boards		260	39
B	**Woman's Societies, Etc.**			
	Children's Day Fund		5	5
	Woman's Foreign Missionary Society		0	0
	Woman's Home Missionary Society		0	0
	Total Woman's Societies, Etc.		5	5
C	**Comparative Statistical Record**			
	Full Members		51	50
	Net Property		5000	5000
	Total Ministerial Support		535	524
	Total Disciplinary Benevolences		265	44
	AB Annual Per Capita		5.098	78

The offering per member for the Centenary and Apportioned Boards was 1 cents 4 mills per (day / week / month) or the tithe of an income of dollars 14 cents per DAY.

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

*AB includes Centenary, War Reconstruction and Apportioned Boards.

Red figures indicate loss over the previous year.

Interchurch World Movement of North America

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CENTENARY RECORD CHART

Conference WYOMING
District ONEONTA
Charge HARTWICK - HYDE PARK

	Comparative Board Record	1920	1919	1918
A	Board of Foreign Missions { Church		86	18
	{ S. School		20	10
	Board of Home Missions and Church Extension { Church		40	13
	{ S. School		20	9
	Freedmen's Aid Society		10	8
	Public Education		19	5
	Board of Sunday Schools { Church		5	5
	{ S. School		7	7
	American Bible Society		3	2
	Board of Temperance, Etc.		3	2
	General Deaconess Board		1	1
	*Total Apportioned Boards		214	80
B	**Woman's Societies, Etc.**			
	Children's Day Fund		5	5
	Woman's Foreign Missionary Society		–	–
	Woman's Home Missionary Society		31	54
	Total Woman's Societies, Etc.		36	59
C	**Comparative Statistical Record**			
	Full Members		165	174
	Net Property		6500	6500
	Total Ministerial Support		1037	941
	Total Disciplinary Benevolences		250	139
	AB Annual Per Capita		1.296	

The offering per member for the Centenary and Apportioned Boards was 2 cents 5 mills per (day / week / month) or the tithe of an income of dollars 25 cents per WEEK.

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

*AB includes Centenary, War Reconstruction and Apportioned Boards.

Red figures indicate loss over the previous year.

Interchurch World Movement of North America

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CENTENARY RECORD CHART

Conference CENTRAL ILLINOIS
District PEORIA
Charge GLASFORD

	Comparative Board Record	1919	1918	1917
A	Board of Foreign Missions { Church		5	12
	{ S. School		0	0
	Board of Home Missions and Church Extension { Church		5	0
	{ S. School		0	0
	Freedmen's Aid Society		0	0
	Public Education		0	0
	Board of Sunday Schools { Church		0	0
	{ S. School		0	0
	American Bible Society		0	0
	Board of Temperance, Etc.		3	0
	General Deaconess Board		–	–
	*Total Apportioned Boards		13	12
B	Woman's Societies, Etc.			
	Children's Day Fund		0	0
	Woman's Foreign Missionary Society		0	0
	Woman's Home Missionary Society		–	–
	Total Woman's Societies, Etc.		0	0
C	Comparative Statistical Record			
	Full Members		98	90
	Net Property		6820	4500
	Total Ministerial Support		730	643
	Total Disciplinary Benevolences		13	12
	AB Annual Per Capita		.132	

*AB includes Centenary, War Reconstruction and Apportioned Boards.

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 1 cents 1 mills per {day / week / month}

or the tithe of an income of

– dollars 11 cents per MONTH

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate loss over the previous year.

Interchurch World Movement of North America

G.D 217

CENTENARY RECORD CHART

Conference CENTRAL ILLINOIS
District KANKAKEE
Charge CLIFTON - ASKUM

	Comparative Board Record	1919	1918	1917
A	Board of Foreign Missions { Church		0	30
	{ S. School		0	5
	Board of Home Missions and Church Extension { Church		0	25
	{ S. School		0	5
	Freedmen's Aid Society		2	5
	Public Education		–	–
	Board of Sunday Schools { Church		3	9
	{ S. School		4	0
	American Bible Society		0	4
	Board of Temperance, Etc.		0	4
	General Deaconess Board		0	1
	*Total Apportioned Boards		11	88
B	Woman's Societies, Etc.			
	Children's Day Fund		12	0
	Woman's Foreign Missionary Society		62	57
	Woman's Home Missionary Society		–	–
	Total Woman's Societies, Etc.		64	57
C	Comparative Statistical Record			
	Full Members		159	170
	Net Property		17000	17000
	Total Ministerial Support		1397	1443
	Total Disciplinary Benevolences		75	145
	AB Annual Per Capita		.069	

*AB includes Centenary, War Reconstruction and Apportioned Boards.

DAILY PARTICIPATION

The offering per member for the Centenary and Apportioned Boards was 6 cents 9 mills per {day / week / month}

YEAR

or the tithe of an income of

– dollars 69 cents per YEAR

The increasing needs of the world call for substantial increases in offerings and the

FORWARD MOVEMENT

ALL ALONG THE LINE

Red figures indicate loss over the previous year.

Interchurch World Movement of North America

G.D 217

EVERYTHING EXCEPT THE KINGDOM

BY THE DAY

10 cents per day for carfare

5 cents per day for 'phone call

2.7 cents per day for the Church

BY THE WEEK

$1.50 per week for room rent

.40 cents per week for ice cream and candy

.20 cents per week for moving pictures

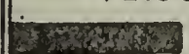
.18.9 cents per week for the Church

BY THE MONTH

$8.00 per month for clothing

$3.00 per month for tobacco

$1.00 per month for the theatre



.81 cents per month for the Church

BY THE YEAR

Our annual expenditures for the essentials, or even the non-essentials of life, are so greatly out of proportion to our total giving for all church purposes, that the space on this page will not permit of a graph without destroying the scale of the above charts.

Interchurch World Movement of North America G.D. 139

Common Types of Statistical Errors

THE chart of statistical errors is from an actual printed page of church statistics for the year 1919 and is used to illustrate some of the difficulties faced in efforts to present accurate information concerning the work of the church.

But why give space to a subject of this kind in a statistical publication? It is done in order to call attention to some items which may serve to illustrate conditions which must be corrected before we can have accurate statistical tables.

When errors occur we usually blame the printer. But how can the printer set up in type the correct figures when the copy itself is unintelligible. When figures are carelessly made, how is he to tell a 3 from a 5 or a 2 from a 7; or when a figure is marked over without erasing the old one how is he to know which to use? A cause of incorrect totals frequently lies in the fact that the columns were not correctly added, and most of the blunders in addition are due first, to poor figures; and second, to figures being out of line, that is, the unit figures are not all in the unit column. There may be a number of errors on a given page and the total figures be correct. When one mistake is made to balance others the total is unaffected.

"But are not statistical records checked or proof-read?" By no means; and furthermore there are few if any persons who can read back from poor copy. Proof-reading figures from good copy is in itself an art.

When totals of conference, synod or state convention records are to be carried over to a recapitulation page we find very serious trouble when these totals are incorrectly transferred. They are not infrequently entered in the wrong column and are often transposed. The subject of the transposition of figures is largely due to defective attention and is serious. No one who transposes figures is competent to read proof or to check statistical records.

But the printer is not guiltless. He slips in an extra cipher and 5,000 becomes 50,000. He omits a figure and 441 becomes 41; and of course the columns will not equal the original total. Thus an injustice is done the local record.

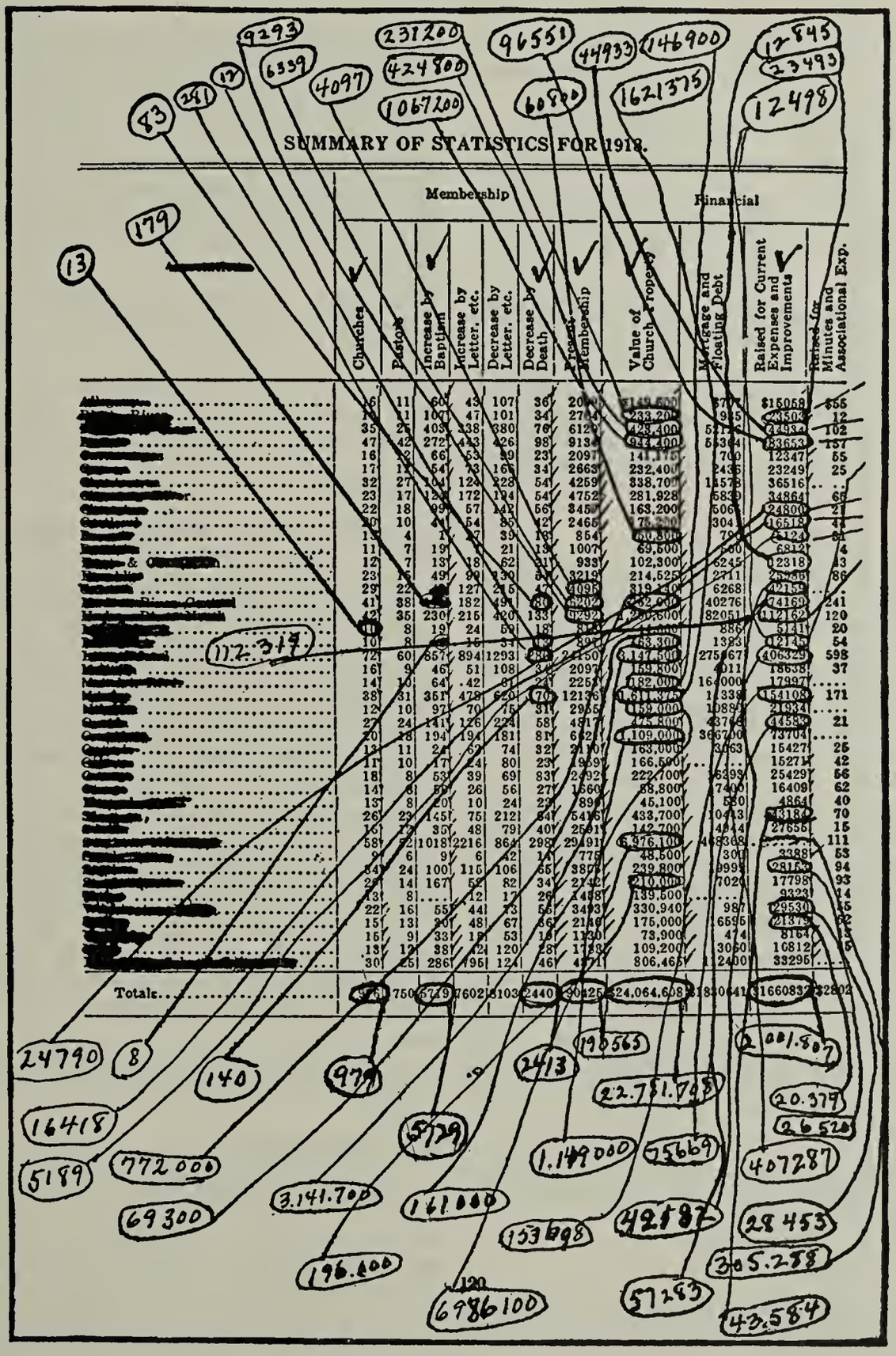
As a practical, up-to-date illustration, in a well-known and prominent publication dated December 4, 1919, the figures 34, which were type-set from a correct photographed copy, were printed 334, and thus the Methodist Episcopal Church is by a printer's blunder charged with having increased its weekly per capita payment to the support of the ministry but one cent in 334 years!

We have always found it necessary to re-add and re-check all columns of figures and when possible to consult original sources.

A little extra care on the part of pastors in making up their reports, and greater watchfulness on the part of printers in their proof-reading would insure greater accuracy in publications.

BE WE all as careful as is humanly possible, some errors will stealthily find their way by us. It behooves us therefore to mingle charity with care that, exercising mild judgments against those who make errors, we may be similarly dealt with in our day of misfortune.

A PAGE OF STATISTICAL ERRORS



For the Quiet Hour

GOD'S OWNERSHIP

In the beginning God created the heavens and the earth.—Genesis 1:1.

God created man in his own image.—Genesis 1:27.

Whatsoever is under the whole heaven is mine.—Job 41:11.

For every beast of the forest is mine, And the cattle upon a thousand hills.. ..If I were hungry, I would not tell thee; For the world is mine, and the fulness thereof.—Psalms 50:10, 12.

Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein.... For Jehovah your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, who regardeth not persons, nor taketh reward. He doth execute justice for the fatherless and widow, and loveth the sojourner, in giving him food and raiment.—Deuteronomy 10:14, 17, 18.

MAN'S WEALTH?

And lest thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. —Deuteronomy 8:17-19.

If I have made gold my hope, And have said to the fine gold, Thou art my confidence; If I have rejoiced because my wealth was great, And because my hand had gotten much .This also were an iniquity.—Job 31:24, 25, 28.

They spend their days in prosperity. And in a moment go down to Sheol.—Job 21:13.

Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that.—James 4:13-15.

Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, Like an eagle that flieth toward heaven.—Proverbs 23:5.

SEPARATED PORTIONS

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's: it is holy unto Jehovah.—Leviticus 27:30.

And as soon as the commandment came abroad, the children of Israel gave in abundance the first-fruits of grain, new wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly ...they also brought in the tithe of oxen and sheep, and the tithe of dedicated things which were consecrated unto Jehovah their God, and laid them by heaps....Since the people began to bring the oblations into the house of Jehovah, we have eaten and had enough, and have left plenty: for Jehovah hath blessed his people; and that which is left is this great store.—2 Chronicles 31:5, 6, 10.
To whom also Abraham divided a tenth part of all.—Hebrews 7:2.

Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:22.

Thou shalt surely tithe all the increase of thy seed, that which cometh forth from the field year by year.—Deuteronomy 14:22.

RICHES

If riches increase, set not your heart thereon.—Psalms 62:10.

Better is a little, with righteousness, Than great revenues with injustice. How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver.—Proverbs 16:8, 16.

Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy.—1 Timothy 6:17.

A good name is rather to be chosen than great riches, And loving favor rather than silver and gold.—Proverbs 22:1.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: . .and what advantage is there to the owner thereof, save the beholding of them with his eyes? There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt.—Ecclesiastes 5:10, 11, 13.

There is that scattereth, and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat. .Proverbs 11: 24, 25.

There is that maketh himself rich, yet hath nothing: There is that maketh himself poor, yet hath great wealth.—Proverb 13:7.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. —I Timothy 6:9-11.

For the Quiet Hour (*Continued*)

WANING

For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?—Matthew 16:26.

Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath.—Zephaniah 1:18.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone.—Matthew 23:23.

How hardly shall they that have riches enter into the kingdom of God!—Mark 10:24.

PRAISE

Honor Jehovah with thy substance, And with the first fruits of all thine increase: So shall thy barns be filled with plenty.—Proverbs 3:9-10.

Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return? Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse: for ye rob me, even this whole nation. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:7-10.

But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matthew 6:33. Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.—Matthew 19:21.

OFFERINGS

Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.—II Corinthians 9:7.

Upon the first day of the week let each one of you lay by him in store, as he may prosper.—I Corinthians 16:2.

For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.—II Corinthians 8:12.

And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor.—Luke 19:8.

For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.—Mark 12:44.

WORSHIP

And ye are not your own; for ye were bought with a price: glorify God therefore in your body.—I Corinthians 6: 19, 20.

What shall I render unto Jehovah For all his benefits toward me? I will take the cup of salvation, And call upon the name of Jehovah. I will pay my vows unto Jehovah, Yea, in the presence of all his people.—Psalms 116:12-14.

Ascribe unto Jehovah the glory due unto his name: Bring an offering, and come before him; Worship Jehovah in holy array.—I Chronicles 16:29.

The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being.—Acts 17:24-28.

Extended Scripture Readings

Abraham and Melchizedek . . . . . Genesis 14:13-24
Jacob's Covenant . . . . . Genesis 28:10-22
David's Stewardship . . . . . I Chronicles 29:1-30
What Jesus Said . . . . . Matthew 6:19-34
The Parable of the Talents . . . . . Matthew 25:14-30
Stewardship in the Jerusalem Church . . . . . Acts 4: 31—5:11

For Scripture Notes

The Valley of Dry Bones

CAN statistics be made to live? Can records be pictured? What could be duller, drier or more uninteresting than a statistical lantern-slide lecture? But statistics when accurately compiled are records of fact; of life's achievements, its victories or its failures. They uncover the covetousness and reveal the liberality of men. They are the inexorable, unescapable records. They reflect actual conditions like a mirror.

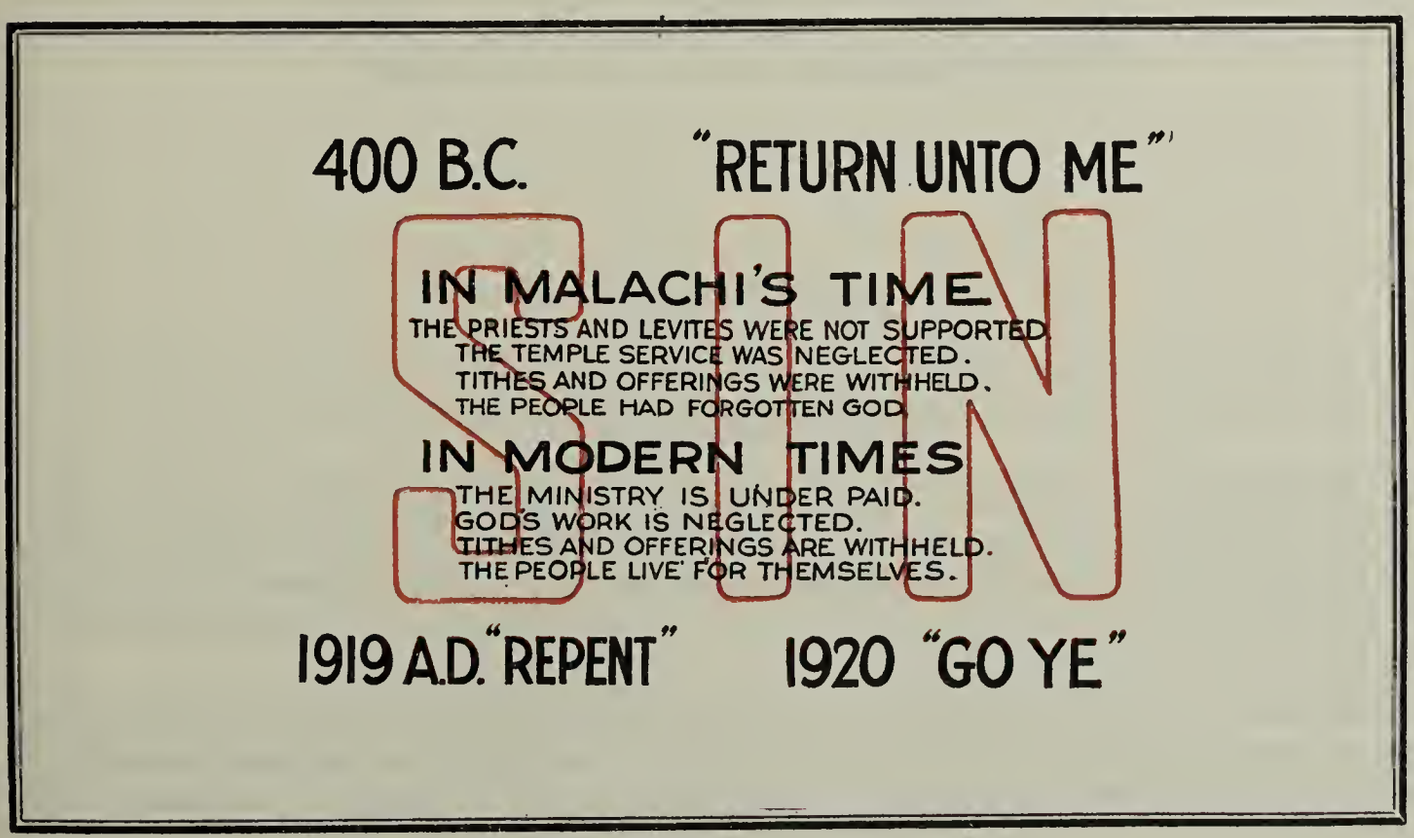
Dry as figures are in statistical columns, the moment they are made to apply to the individual they take on bone and sinew, flesh and blood. They reveal tragedies of failure and epics of glorious achievement. The camouflage of statistics is the covering up or counterbalancing of the individual items which make up the total. The miser may hide behind the total and the liberal man may be lost from view when the giving of the congregation to which he belongs is reduced to an average.

Nothing is farther from the truth than the idea that statistics are dry. But one must get close to them in order to understand them; must live intimately with them so as to be able to interpret their meaning.

They will often reveal facts which will hold the attention as closely as a fascinating novel and will cover an equally wide range of human emotion, sacrifice and indulgence, loyalty and treachery.

Further, if this intimate relationship is continued, it will be discovered that these characteristics of statistics can be expressed in interesting diagrams, graphs and pictures and made into lantern slides to be projected on the screen, so that the eye can help the ear of the listener as the speaker explains and interprets the startling facts of character and achievement revealed by statistical records.

There are introduced here four sample pages taken from the midst of a stereopticon lecture dealing with statistical records regarding wealth, money, income, church support and benevolences.



Winnowing Grain

PRIMITIVE methods are still practised in the Far East. They thresh their grain and plow their fields in Palestine today just as they did in the days of our Lord. It is easy to see that their methods are laborious and the consequent results very meagre. Millions of people are living in abject poverty in India. Multitudes have never known during a single day of their lives what it is to have enough to eat.

Here the grain is beaten out with hand flails or with stone rollers drawn by oxen. As seen in the picture the grain is tossed into the air on windy days or poured out from elevated platforms or stools. The chaff is blown away by the wind while the grain falls to the ground to be gathered up by the toiler.

Poverty's Offering

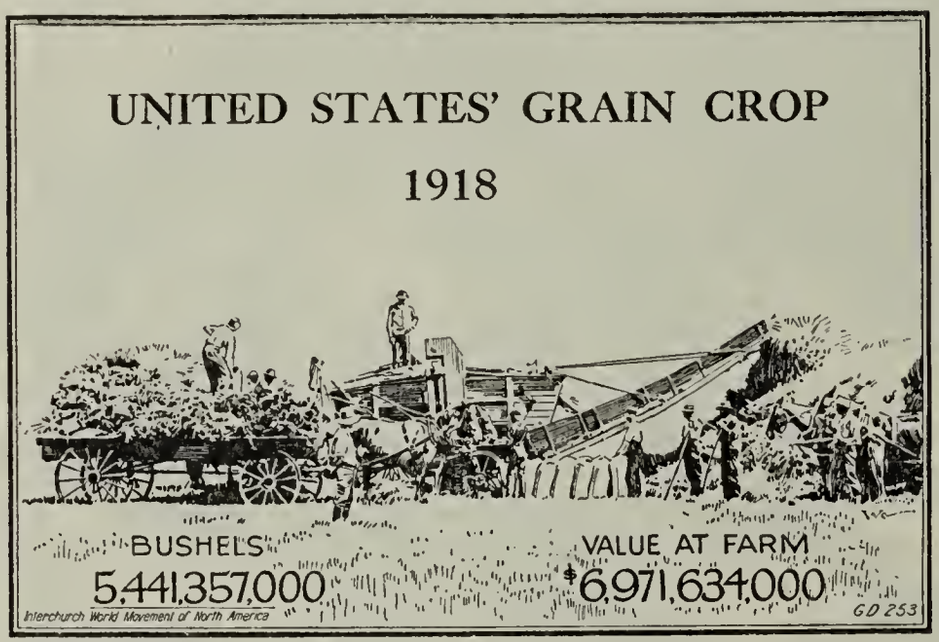
OUT of their poverty they set apart the tithe. These offerings frequently represent more than the tithe and are to be classed with the widow's mite, for she gave her whole living.

In the home of the Christian family in India, so poor that it has no money to give, stands the "vessel of blessing," usually an unglazed earthen jar.

At each meal time the wife and mother puts into this jar a handful of grain taken out of the very living of the family

On the day of the church meeting this grain is carried to the meeting-place in the man's body belt and is poured out on the collection cloth.

The picture shows the native Christian pouring out his offering of grain which falls upon the cloth spread upon the floor, to be presented to the church as his offering.



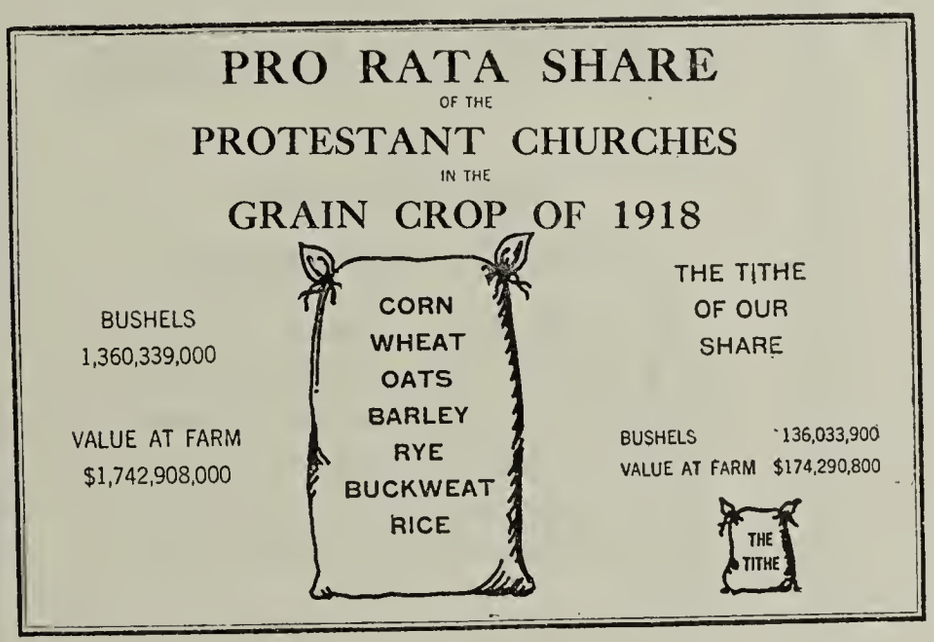
The Modern Thresher

IN OPEN contrast with the Far East is this modern thresher. What could not the man who owns the field or the thresher do if he had the "loving loyalty" of the Indian Christian in the preceding picture.

America is rich beyond imagination in all that constitutes national wealth. We are rich in houses and land; in gold and silver; in iron and coal; in cotton and wool and grain. The best of modern facilities are at our command.

The United States grain crop for 1918, corn, wheat, oats, barley, rye, buckwheat and rice, amounted to 5,441,357,000 bushels, valued on the farm at $6,971,634,000.

Compare this method of threshing with the Indian method. Not with flail nor with stone rollers drawn by slow moving oxen, but by thousands of steel-spiked cylinders, 18 to 40 inches in diameter, and 36 to 66 inches long; driven by power plants of 6 to 25 horse power and with a capacity of 60 to 200 bushels an hour.



The Grain Tithe

ON THE supposition that the Protestant churches of the United States had their pro rata share of the nation's grain crop and that they should tithe it, the tithe of this grain alone would equal 70 per cent. of the total expenses, local and benevolent, of the givings of Protestant Christianity for the year 1918.

When Christian people come to set apart tithes and offerings of the product of the fields, forests and mines; when the profits of factories, shops, banks and stores, and when wages and salaries are all, according to our prosperity, brought into the storehouse, then the promised blessing such as there will not be room enough to contain, will be poured out upon the church at home, and a new thrill of life will be sent round the world.

A Soldier's Estimate

of the

Interchurch World Movement

A SERGEANT in the 150th Field Artillery of the famous Rainbow Division, who spent twenty-two months in France and was in all the big drives where Americans took part, writes from Denver University to his father in New York:

"Truly, the churches of the world are awakening to their great opportunity.

"This Interchurch Movement is the biggest thing in the world today.

"In the church and in a broad Christianity lies the solution of the present unrest.

"This unrest centers, I think, in the individual, and the church must center its efforts to appeal to the individual."